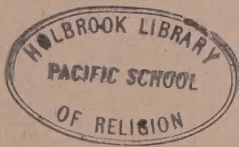


INTERNATIONAL JOURNAL of Religious Education

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"THE THREE MARYS AT THE TOMB"
By ANNIBALE CARRACCI (Italian 1560-1609)
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vol 20
no 8

APRIL, 1944

The Christian Youth Conference of North America

LAKESIDE - ON - LAKE ERIE

LAKESIDE, OHIO

JUNE 27 - JULY 2, 1944

Theme: "Our Healing Ministry"

Slogan: "Bridging Human Rifts"

Purpose:

To express the unity of Christian young people in achieving the task of the Kingdom of God.

To inspire local, state, and national youth groups with an ecumenical spirit operative in meeting needs of youth today.

To crystallize in the minds of youth of North America the United Christian Youth Movement as the spearhead of their cooperative work in building today for a Christian world.



"We will identify ourselves with the whole family of God. We will participate in the task of fulfilling Christ's ministry to human life and enjoy through it the sustaining power generated in the consecrated community of Christians."

Young Christian's Charter for World Order

DAY BY DAY

Tuesday Evening:

"Our Healing Ministry"

Benton Rhoades

Wednesday:

"This Suffering World"

Dr. Roswell P. Barnes

Thursday:

"The Human Rift"

Dr. Channing Tobias, Dr. Daniel Poling, and Rev. Ivan M. Gould

Friday:

"In Faith Is the Victory"

Dr. Henry Smith Leiper

Saturday:

"Youth Today"

the Honorable Henry A. Wallace
(Tentative)

Sunday:

"We Build With Thee"

Dr. Ruth Isabel Seabury and
Dr. Roy A. Burkhardt

Every day:

"The Essentials of the Faith"

Dr. Benjamin Mays

Who Shall Come:

Christian young people 17 to 25 years of age

Representing the various agencies in the United Christian Youth Movement:

Denominations

Student Volunteer Movement

State and Local Councils of Churches

Boy Scouts of America

International Society of Christian Endeavor

Y.M.C.A.

National Intercollegiate Christian Council

Y.W.C.A.

And other interdenominational and inter-church agencies

Write Today:

To your denomination, to your state youth council or to your interdenominational agency for reservations and details.

Sponsored by

THE UNITED CHRISTIAN YOUTH MOVEMENT

Administered through

The International Council of Religious Education
203 North Wabash Avenue

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Volume 20—Number 8

April 1944

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ROY G. ROSS, General Secretary

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Poll shows that sixty-four per cent of the people in the United States are reading the Bible as against fifty-nine per cent two years ago. The church can do much to increase this percentage the next time Dr. Gallup tests us. Sunday school story papers and lesson periodicals, religious books now so abundant, the "browsing table" idea in church class rooms and vestibules, the loan library, the marked book or magazine passed along with "You'll like this," the scattering of good book wit and wisdom through casual conversation—all these avenues are open to us for improving taste in reading.

What Happened at the Annual Meeting?

WELL, "the people back home will say, "you were at the Annual Meeting of the International Council in February and I wasn't. *What happened?*"

Many things happened, of course, but these are the ones that would perhaps be most interesting and significant to those back home.

The Stevens Hotel in Chicago was again open to convention business after being in the army for over a year. It returned from active duty looking much the same. True, there were numbers over each elevator to serve some mystic military purpose and the committee rooms were numbered differently, and the chairs were of a new vintage, but otherwise things were as they had been.

The advisory sections of the Council resumed business after omitting meetings last year. The members were all glad to get back, to the extent of 1200 registrations, for a busy three-day period. The theme of the section meetings was "Christian Education for the Post-war World," and it entered into the individual section programs at so many points that when one marked them with red lines in the margins the pages looked like the Pied Piper's coat. All sections came together three times—one evening for a broadening vision of the kind of a world we are likely to have after the war, given by Professor Liston Pope of Yale; another evening for an address by President Homer P. Rainey of the University of Texas on what these changes mean for the church and Christian education; and a closing service of worship and personal dedication by Dr. Georgia Harkness of Garrett Biblical Institute on spiritual resources for creating peace. These were high points in the section meetings.

Dr. Roy G. Ross was unanimously and heartily reelected as General Secretary of the Council for the next quadrennium. He had just completed two terms. Fortunately for the Council there is no tradition against a "third term" for its chief executive officer. During his eight years in office Dr. Ross has guided the work of the Council through a difficult period, strengthened and extended it at many points, and brought about a notable expansion in staff, budget, and services. Many leaders in the Council, those from the denominations and the state councils, friends from Canada, lay leaders and others, took the occasion of this constitutional requirement of re-election once in four years to pay high tribute to the worth and work of the General Secretary. The Council looks forward with confidence to still greater progress in the future built upon the foundations so well laid.

The Council took steps to initiate a thoroughgoing study of

the Christian education movement and of the Council during the next few years. Careful preparations for this action have been made during the last year. A representative committee was authorized to make this study and funds were voted to carry it forward. A strong statement as to the conditions that make such a study imperative at this time was presented by the Commission on Educational Program and approved by the Council. This is thought of as at least a three-year undertaking. Many believe that through it the future nature and service of Christian education and of the church will be shaped. Readers of the *Journal* will be kept in touch with this strategic development as it goes on.

A new and significant enterprise undertaken this year is the Mission to Christian Teachers. The Department of Evangelism of the Federal Council of Churches and the International Council are joining their efforts during the next few years in a concerted effort to reach the teachers of the church schools and other leaders on behalf of a greater stress on the evangelistic emphasis in all their work. Details of the plans are given on the Advance pages of this issue.

Another new feature this year was the awarding of the Russell Colgate Distinguished Service Citation for outstanding lay service in Christian education. The national award this year went to Mr. J. L. Kraft, Acting President and Treasurer of the Council. Full announcement of this was made in our last issue.

Finally, in spite of the mercenary implications of the statement, let this report close, as it has done with what might seem like monotonous regularity year after year, by saying that the Council closed its books for the year with a balanced budget.

What They Think—V.

CHAPLAINS live very close to men in service. They are trained and competent observers. They are deeply concerned about the future program of the church. So it was a natural step to include them in the membership of the *Journal's* Advisory Committee on the Post-war Church. We present below the interesting views of two, one from the Navy and one from the Army.

"I think the church will have to be more certain than ever of its great truths, and that these truths will have to be expressed in its teachings and in its activities in the community. It will have to leave behind some of the prejudices and small contentions that have existed between church organizations. It will have to challenge the spirit of heroism and the willingness to sacrifice in young men and women by giving them a definite leadership in its program. At the same time it will have to train them for that leadership."

W. N. THOMAS, Chaplain, United States Naval Academy

"We are discovering that the accretions of Christianity are not necessary to a living faith. Even chaplains, separated from their libraries and reduced to the Bible, hymnal, and Book of Common Worship or Prayer Book are discovering new power in ancient simplicities. Generally, then, I think when we come back we shall look for the beautiful, powerful, basic elements of our faith."

FREDERICK W. CROPP, JR., Assistant Chaplain,
III Corps, U. S. Army

International Journal of Religious Education

What I trust when I trust God

By James Gordon Gilkey*

AS I STUDY the strange world within which all of us find ourselves, I discover that thousands of processes are going on in it. Some of them are obvious and familiar, but others are not obvious. Thus we now realize that there is a mysterious regulatory process which maintains within living creatures (human beings included) certain all-important "balances." Thus we now realize that there is within the inanimate realm a comparable process which maintains "the balance of Nature." Thus we now realize there is within society a process which makes right finally win over wrong, truth finally win over falsehood.

We call this final process "the moral process," and late in the last century an eminent English historian (James Anthony Froude) gave this vivid account of it: "One and only one lesson does history repeat with distinctness. It is that our world is built on *moral* foundations. In the long run things go well with the righteous, ill with the wicked. Injustice and falsehood may be long-lived but Doomsday comes to them at last."

God maintains constructive processes

The presence of these processes in our world has gradually led thoughtful individuals to draw significant conclusions. The first is that there must be an Unseen Being who conceived these processes and then included them in the scheme-of-things. It is extremely hard to believe that the processes originated themselves, or that they merely happened to exist. The other conclusion men have drawn is that the Unseen Being who conceived these processes must favor order rather than disorder, beauty rather than ugliness, right rather than wrong, truth rather than falsehood, life rather than death. Why have men reached this conclusion? Because it is in these directions that the most significant processes in our world move. Here is the reasoning which underlies some of our most important Christian beliefs. We Christians give this Unseen Being the old and admittedly vague name "God," and then we affirm that God has such preferences for order, for beauty, for right, for truth, for life rather than death. We assert this because these are the directions in which God's most significant processes are moving.

What now do I trust when I trust God? I trust the basic processes which be conceived and included in the scheme-of-things. In trusting those processes I trust the God who stands behind them and who through them carries out his purposes. Today three of the processes which I thus trust (and in trusting which I trust their Author) are especially important.

—that maintain the universe

The first is the vast process which maintains the entire

universe, keeps it in order. I trust that process to bring me and all other human beings an endless succession of tomorrows. I trust it to prevent disasters, no matter how serious they may seem, from destroying beyond repair the fabric of life. I trust it to prevent wicked individuals, no matter how powerful they may be, from upsetting permanently either the moral order or the structure of society. Years ago James Russell Lowell wrote, "I take great comfort in God. I am sure he would not have let his children get at the matchbox if he had not made the framework of the universe fireproof." Such trust gives me confidence that everything will *not* go to pieces, confidence that in the end right *will* win over wrong. It gives me the courage and the quietness of those who realize that underneath the human race are God's everlasting arms.

—that maintain constructive forces

Another process which I am trusting now (and in trusting which I trust God) is the process which, generation after generation, maintains two constructive forces in human society. One of those forces is the group of noble ideals which is forever emerging in human minds. The other is the group of heroic individuals that is always trying to rebuild society in accordance with those ideals. I know that the dream of a brotherly world has never vanished, that the dream of a peaceful world has never disappeared. I know that, generation-after generation, heroic individuals have emerged and tried to bring those dreams true. Now I am trusting the process which for centuries has maintained those dreams and that group of workers-for-a-better-world to maintain them now *and in my children's day*. I am trusting that process to make possible the ultimate coming of God's kingdom here on earth. At this dark moment in history that trust enables me to say, "The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid?"

—that maintain life everlasting

The third process I am now trusting is a process which operates within my own body and my own mind. It is a process through which, if I live at my best, God gives me day by day the strength and wisdom, the courage and the endurance, I must have. I also believe that the process which has already carried me safely from childhood into maturity will carry me safely from maturity into old age, and then on from old age into a new phase of existence waiting for me beyond death.

Some years ago Dr. W. B. Hinson of Portland, Oregon, was told by his physician that he had fallen victim to an incurable disease and that death was inevitable. Stunned by the news, Dr. Hinson walked far outside Portland, and as twilight deepened gazed at the Columbia River, the mountains beyond the river, the stars twinkling in the sky. Subsequently he gave this account of his thoughts and of the peace which gradually came to him: "After a time I said, 'River, I shall be alive when you have ceased running to the sea. Mountains, I shall be alive when you have disappeared. Stars, I shall be alive when you have fallen from the sky.'" That is my faith, my faith in personal immortality. I trust the God who devised that process and now does his work through it. Trusting them both I face my own ultimate death, and the ultimate death of everyone I love, quiet and unafraid.

* Minister, South Congregational Church, Springfield, Massachusetts.

IF EVER there was a time you wanted children to come to your vacation school it is this year. The need is crucial. There are hundreds of neglected children to whom the extra uncharted hours of summer may open new temptations, new dangers. There are scores of bewildered families trying to forge a way of living in unfamiliar surroundings and under unusual conditions, *needing* the helping hand of the church in guiding their boys and girls. And there are thousands upon thousands of children and intermediates who sense the insecurities of their adult world, puzzle over questions too great for their years, and abound with exuberant energies-about-to-be-expressed-somehow.

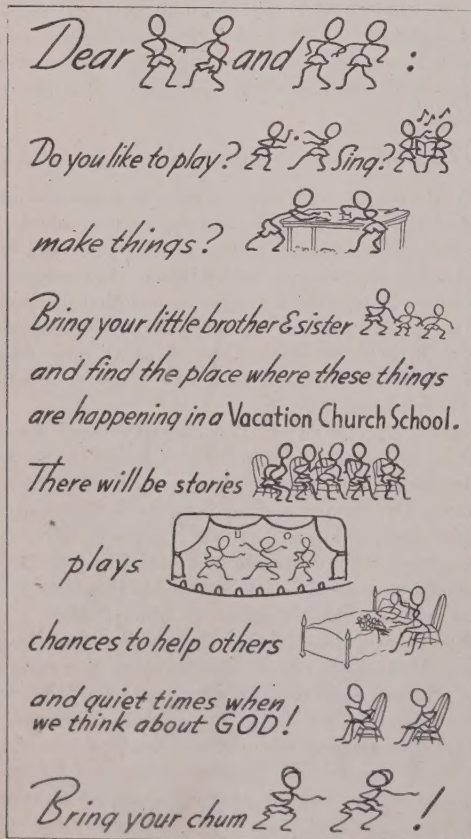
Whether your vacation school is going to be held in the little church at the village crossroads, in the community building of a new industrial town, or in a big city church, you hope boys and girls *will come*. But they will not come unless they want to. The real question is, how can you get them to *want* to come?

It is much easier to produce the type of publicity material that gives information than the type that convinces. Perhaps that is what has been the matter with our promotion efforts in the past. How about determining this year to use our creative imaginations and our sympathetic awareness of what people like to do, in planning our publicity channels?

Here are some suggestions.

First, Posters

Increasingly of late, the trend in posters has been toward boy and girl appeal, instead of merely adult appeal. Many groups are devising posters for shop windows, churches,



Promoting your vacation school

By Clarice M. Bowman*

school rooms and other places frequented by boys and girls. Posters should be:

Neat, well composed as to print and pictures.

Attention-getting: a good picture that strikes the imagination; perhaps a catchy phrase in red print; but of course not forced humor or cheap verbiage.

Well-focused: get one idea across in one poster; if you try to incorporate a half dozen, the impression is blurred.

True: don't distort impressions by picturing only recreation. Don't "dress up" the idea unnecessarily. Say what you mean.

Few words: let pictures do most of the talking.

Tell the story: include what boys and girls and their parents will need to know; no more.

Keyed to boy interests and girl interests: show action, not theory—the kind of action they like. If the boys and girls want to go it is not hard to convince their parents.

The size of posters is determined by their purpose. Large cardboard displays are necessary in places where people will be reading from some distance. Posters of letter-paper size on thinner stock may serve in smaller rooms or on church bulletin boards. Small posters, perhaps miniatures, also may be used as "handbills," distributed by intermediates at the close of a church service, or taken around by a service committee of older boys and girls to homes in the locality. One group devised a door-knob sign, to be left where the family was not at home.

Second, personal cultivation

Boys and girls can persuade other boys and girls to come to vacation school as no adults can. A group from last year's school may give the others an idea of what they may expect, by acting out a brief dramatization, telling a story, leading a worship service, or some other means during a worship or assembly period. And of course in the regular class periods explanations may be given and questions answered.

If a community survey of churched and unchurched families has been made recently enough to be of value, the job of house-to-house calling on families of prospective attendants may be divided among the denominations participating. Telephoning takes less time and gas but it is less personal and, in the ratio, less effective. Parents who feel that someone is genuinely interested in their boy or girl—not as a statistic for the school but as a person—will be more cooperative in helping them get there.

Third, mails

What boy or girl is not pleased by a letter or card addressed to him? A "rebus" card with attractive stick figures

* Assistant in the Youth Department, Board of Education, The Methodist Church, Nashville, Tennessee.

in action is available, which the local committee may secure in quantity, filling in specific information about its own school before mailing.¹

Letters addressed to parents can help them become emotionally predisposed to the vacation school, as well as informed about details.

Such letters may have to be duplicated, but try at least to address them to names. Committees of young people may assist by addressing. The photo-offset process lends itself well to this type of letter, because little pictures may be included on the margins.

Fourth, gatherings-together

There are always meetings going on in communities, and these are good places at which to tell about the vacation school: ministers' meetings, P. T. A., women's clubs, local church workers' conferences, school assemblies, and the like. Where possible the atmosphere should be so informal as to allow for questions, discussion, suggestions. The more original such presentations are, the more readily they will win attention and motivate action. Scrapbooks, murals, pictures, movies, and other evidences of past accomplishments will help to vivify the impression.

Fifth, newspapers

There are three major types of newspaper publicity for vacation school:

a. Straight news stories. "News is that characteristic of any happening which gives it an appeal beyond the circle of those immediately concerned in it." News is a *happening*. It must be of interest to as many people as possible. It must be up to the minute. A reporter may interview workers and write up the story himself. But when necessary or expedient, in order to obtain the space desired, workers may write news stories themselves.

Here are some tips on writing for newspapers: All the essential facts must be contained in the first unit of the story. The first sentence or first paragraph—the "lead"—must contain the who, what, where, when, why and how of the story, and must tell it in as few words as possible. The body then elaborates these six essential facts. Each paragraph should be so written that if the story should be cut at the end of any paragraph the story in essence would remain complete. Stop when the facts run out. Don't sum up. Be absolutely accurate. Give complete names and titles of persons mentioned and spell names correctly. Quote figures exactly, not in round numbers.

b. Feature stories. Trained reporters are assigned to this type of coverage. Workers may, however, be on the lookout for human interest material to suggest. It is the unusual angle which affects the emotions and makes the feature story.

c. Advertising space may be bought in newspapers by churches or local concerns willing to donate their space for use to advertise vacation schools.

News writing for local church bulletins is another opportunity. Paragraphs may be submitted by workers for the ministers' choice. These should be succinct, appealing.

Sixth, pictures

Nothing so advertises a school as pictures of that com-

¹ See illustration on opposite page. Printed in red and black. Inquire at denominational headquarters and council offices for quantity prices. Sample copy 5c from International Council of Religious Education, 203 N. Wabash Ave., Chicago 1, Illinois.



Pictures of local children and leaders engaging in activities are good for publicity purposes.

munity's own children and leaders. Amateur photographers should be encouraged to take good publicity pictures. In good pictures people are doing something—not just standing on the doorstep of the church or staring, sometimes a little foolishly, into the eye of the camera.

Small 2x2 slides on color film, for use in small, inexpensive and easily portable projectors, are coming into increasing popularity. Pictures for such slides can be taken locally by good amateur photographers. Whenever possible, however, for any publicity pictures it is better to use more skillful photographers. Some such people may be willing to do this as a part of their service to the church.

Stereoptican slides and movies, as well as film slides, can be strategically used before whole church congregations to create a "climate of opinion" favorable to the school. There are two functional types of such visual aids: a. The promotional—telling the story to average folk, with emotional appeal. b. The educational—showing use of good methods, for use in coaching conferences of workers, training schools, and the like.

Seventh, radio

Types of radio opportunities which may be sought include:

a. Spot announcements—perhaps at the courtesy of local concerns who give some of their advertising time.

b. Devotional periods conducted by ministers in the community. The challenge of the vacation school may be approached from a devotional standpoint.

c. Dramatic presentation. Not all stations permit presentations by amateurs, so that it is best to inquire first. Such programs may include a visit of a teacher with parents and discussion of plans; or reenactment by boys and girls of some phase of their vacation school experience which was meaningful to them. In the latter case such dramatizations should not, of course, involve an exploitation of children for publicity purposes, but provide a means of sincere sharing with others. Groups of boys and girls have prepared and given such programs and have grown through the experience.

Eighth, movie trailers

Another fine way to advertise your vacation school is to get the local moving picture theatre manager to agree to run some movie "trailers." Thirty-five millimeter trailers may be secured for 10c a word from the Filmack Trailer Company, 1327 South Wabash Avenue, Chicago 5, Illinois.

This includes the music and background on the film. The Committee on Vacation Religious Education has given the Filmack Company suggestions on wording. They run about 40 words each, but a committee in the community may make up its own, giving location, time, and other information. The illustrated postcard shown on page 6, inviting children to vacation school, would make a most attractive movie trailer.

The spirit behind

These methods of publicity are methods only. They must have behind them the enthusiasm and commitment of the vacation school workers. The first seeds of promotion germinate in the central planning group for the vacation school. As the leaders are once again impressed with the great possibilities in vacation schools they use all helpful forms of publicity with enthusiasm.

World order begins at home

By Cameron P. Hall*

THE "SIX PILLARS OF PEACE"¹ have been engaging the attention of church adults for nearly a year. Should these principles carry a warning "for adults only"? Or may youngsters, too, grasp them? Must an understanding discussion of the hopeful steps toward world order be reserved only for the lecture platform and the seminar room? Or are the family supper table and the home living room equally appropriate?

World problems are recurrent

If real thinking that bears upon what needs to go into the making of lasting peace assumes "no admittance to children under sixteen years of age," then we are in a worse way than we would dare admit to ourselves. The building of world order between and within nations is a movement of generations. The task is now "ours" but after we have done our best, it will become "theirs." We may hope—and dare believe—that the children in the junior and intermediate departments of our Sunday school, and the youngsters who swing their legs under our table at home, will not have to think *during another war* of questions such as boundaries, colonial peoples, aggressor nations, tariffs and currencies. But that they will have to think and decide about such questions is certain, for the nature and substance of the problems are recurrent, in-

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¹ These are the six main areas within which international collaboration needs to be organized through political institutions. They were drawn up by the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches. See the October 1943, *International Journal of Religious Education*, pages 8 and 9.

sistent and changeless. And how these questions will be handled will decide whether there is resort to the sword or another chance for continuing peace.

Children know about the war

It is safe to say that no war has ever been brought more vividly and immediately down into the early years than the present one. Eighteen-year-olds are being conscripted; this fact casts a shadow upon the seventeen and sixteen-year-olds in our high schools; the social studies in the junior high school quicken the awareness of the younger boys and girls to world issues; even the ten-year-olds hear about the war constantly.

There are several reasons for this constant awareness of the war on the part of boys and girls. More of them than in any other generation live in cities and towns where they are exposed to the sources of public information. They are together in larger numbers in schools and playgrounds, so that their influence upon each other is great. Secondly, pictures are spread before them as never before in the movies and the magazines, and pictures have, in the literal sense, a "telling" effect upon the minds of youth as words do not. Maps play an important role in the daily visualization of war. Thirdly, there is the radio. For instance, what is your child doing or wanting to do on weekdays between five and seven? Is what your family decides to do Sunday evenings quite unrelated to the Jack Benny or Charlie McCarthy program? And even juvenile broadcasts that are not stories of the war, such as the Lone Ranger, carry a message of war bonds. Through the radio, the world at war is brought as close to your child as the bedside where you pray with him before he goes to sleep and as the room where he eats the family meals.

War denies life

The nature of the impact of today's war upon the mind is wide-spread and complex, but I want to single out one aspect which perhaps takes in all the others. Total war tends to lead us to equate life with destruction and death. Just as economics tell us that bad currency will drive out good currency, so war's positive denial of life tends to drive out a positive affirmation of life. Just how deep this denial plows is illustrated by the fact that man's creative impulse is streamlined for destructiveness. Such is the character of the age in which youth is growing up. Let us look at this as it is found in four areas.

In relation to things. War always stimulates the creative imagination in invention. Youth today is stirred with the new tempo in the making of things. But to what ends are the things for which a boy collects fats and scrap intended? Why, of course, for things that are designed to destroy. The creative imagination of the younger generation soars into invention with the airplane, and what is the thought of youth toward this thing-that-flies but that it is a bomber or pursuit plane; in short, a thing for destruction? All this adds up to an outlook upon the material world in terms of its effectiveness in destructiveness.

In relation to places. We have already referred to maps. In many a home boys and girls have a fine map attached to the walls of their rooms, on which are stuck American or British flags as the United Nations advance in Europe and Asia. It is a dramatic discovery of the world, for Salerno at the heel of Italy and Truk in the western Pacific spring into knowledge. But such knowledge is in

terms of where things have been destroyed and life has been killed.

In relation to peoples. Here the picture, to be sure, is mixed. On one side is the fact that we are fighting with others in the United Nations. But on the other side we are fighting against others and that word "against" digs deep. "Mother, must I kill Japanese?" half cried a youngster to his mother. This feeling of "againstness" finds inner expression in the will to destroy and outward expression in weapons of destruction.

In relation to patriotism. Love for one's country becomes highly charged with competitiveness. To be for your nation is to be pitted against another nation even to the destruction of its cities. To work for your country is to work against the good of another country. Military combativeness is national competitiveness raised to the nth degree of mutual destructiveness.

Such is the shape of today that is taking place in the mind and spirit of youth. If it were to become rigid it would give a shape to the world of tomorrow which would be war's final victory. There is one way to avoid this, and that is to build alongside of creation for destruction, creation for construction. But if this is to meet the needs of the world of tomorrow, the understanding and the imagination of youth must be captured for ceativeness in the field of international relations.

World relations are based on simplicities

Now one of the difficulties from which we have to rescue our thinking of world order is that it is too vast, too complex, too remote from us. That it has these aspects about it, none can deny, and that is why we have specialists in our universities and in our governments giving all their time to it. But life is composed not only of complexities but of simplicities as well. This is true of healthy human relations. Essentially they depend for their health upon an understanding and observance of certain simplicities which are a claim upon us all. Even if these human relations involve the ordering of international life, such simplicities are present.

A Jewish rabbi has recently said that religious people, whether they be Jew or Christian, need today to work on the basis of what is primary in their religion, such as justice, love, and faith. When we live with the primaries of religion we see its living relationship to life. And when we give ourselves to the simplicities of human relationships we understand the overlapping relationship of the family and world order.

The simplicities that underlie human relationships and therefore world relationships may be briefly stated. World order calls for the mutuality of peoples along at least four lines:

Nations must *work with* other nations. Such is the simple basis for the political aspects of world order.

Nations must *play fair* with other nations. Such is the simple basis of the social or interracial aspects of world order.

Nations must *share with* other nations. Such is the simple basis of the economic aspect of world order.

Nations must *discover and obey the will of God* with other nations. Such is the simple religious aspect of world order.

We would over-simplify if we fail to appreciate the complexities that are involved in the working out of these



Century Photos

Happy relationships in the home follow the same principles which underlie peaceful international relationships.

principles in international relations. But we would be equally in error if we were to overlook these simplicities as being binding equally upon statesmen and the citizens who support them.

These principles must be taught in the family

To look at these simplicities is to realize their all-inclusiveness in human relations, beginning with the family. It is within the family that they are first taught and learned. It is within the family that they are first experienced and practiced. The family is the best place for their operation in life to be observed and tested and appreciated. And through the family we must help children and youth to understand that what makes the wheels go around in happy relationships in the home is likewise true of just and peaceful relationships in the family of nations.

The Christian Family and World Order

—is a packet of leaflets providing daily devotional and discussion material for a family for four weeks. Prepared by Dr. Mary Alice Jones, it enables the family to do exactly what Mr. Hall urges in his article above: through the family to help children and young people understand that happy relationships in the home follow the very principles which underlie just and peaceful relationships in the family of nations. Here is a basic resource in Christian education for world order.

Sample packet postpaid, 10c; \$5.00 per hundred. Order from denominational boards, council offices, or from the International Council of Religious Education, 203 N. Wabash Avenue, Chicago 1, Illinois.



Theodora Kerr
Boys in Muskegon vacation school model villages and act in plays.

Community forces unite

Vacation schools for 1137 children

By Myra Bullard McKean*

the woman's society, and men's group of the church. He requested the cooperation of his church in financial support and leadership.

Janet and Carl brought home from grade school a "Letter to Parents," with enrollment blank attached. Mrs. Baker returned the registration blanks promptly, hoping that their neighborhood would be one of the centers showing sufficient interest to warrant a vacation church school. From the weekly news stories in the paper and radio broadcasts, Mrs. Baker was interested to learn that there would be eleven schools under one administration, including two in county school buildings on the outskirts of the city; that Mr. Franklin would be one of the eleven pastors acting as principals; that forty-five head teachers of public school calibre and with a background for religious education were being sought, together with the same number of assistants. Here was a place she might help! She had public school training and experience; she had taught in the primary department of the church school. Janet and Carl would be attending the vacation school.

Mrs. Baker talked with Mr. Franklin about the matter. He gave her one of the forms to fill out and return to the Personnel Committee, and was happy to include the necessary pastor's recommendation. Shortly afterward the Personnel Committee asked her to be head teacher of the first and second grade group in the school nearest her—the one where her children would attend. She received her text, song book, worship guides and pictures.

The weeks that followed were busy, interesting ones for Mrs. Baker. She attended the dedication service for all principals, teachers, workers, and committee members. At the training conferences she found leaders with information, inspiration, and with skills in presenting her own particular work. It gave her confidence to know that a supervisor for the first and second grades, and one skilled in creative activities, were available if needed.

The whole community became vacation church school conscious as posters appeared in public places, hand bills were distributed through the grade schools, and as club and P. T. A. representatives on the Religious Education Committee of the Social Planning Council reported developments from time to time.

Looking back over the experience, Mrs. Baker is proud of the fact that she had a part in making available for 1137 children four weeks of happy, creative, character building activity. Frequently she hears comments which make her realize that it was worth all it cost in time, energy, prayer, money. The people are saying, "The churches can work together when they see a need." And a Probate Judge said, "Most of the cases referred to me involve boys and

(Continued on page 36)

THE REGULAR MEETING of the Social Planning Council of Muskegon, Michigan was in session. Mrs. Baker listened casually as the Religious Education Committee presented the findings of its community study. How familiar those findings sounded! Mrs. Baker was a member of the church, the P. T. A., the Woman's Club. She read her local newspaper. Through them all she had become conscious of the community situations, the influx of industrial workers, the rising tide of juvenile delinquency, the lack of proper supervision for many children during out-of-school hours, curtailed recreational opportunities because of gas rationing, increased tensions, the large number of children unreached by the church, the need for more and better religious education. Often she had felt a responsibility for "doing something about it." But what?

Suddenly she roused from a state of listlessness. The Committee was making a recommendation that community groups interested in character building be invited to unite in sponsoring a four weeks' community-wide vacation church school project, leadership to be furnished by the church through the Religious Education Committee of the Social Planning Council and the County Council of Churches. They recommended also that permission to use public school buildings be secured, and that the best materials and leadership available be used.

Mrs. Baker was immediately interested. Here was a project in which she, as a person concerned with the needs of children, could have a part, as could also her church, club and PTA. She was glad when the committee was given power to act. The groups to be consulted were: Pastor's Conference, County Council of Churches, school boards, P. T. A., woman's clubs, service clubs.

In the weeks that followed Mrs. Baker watched the project take shape. Her pastor the Rev. Mr. Franklin, spoke on the possibilities and details of the plan to the church Board,

* Director, Community Vacation Bible Schools, Muskegon, Michigan.

The new home department

By Edith F. Tiller*

A FEW OLD PEOPLE and perhaps some invalid shut-ins, with another old person to distribute the Home Department quarterly, more or less regularly—such, all too frequently, was the Home Department of yesterday.

The Home Department of today is strikingly different. While some churches still neglect this very important phase of their educational task, many are realizing that the Home Department, if well organized and directed, will bring new life, not only to the Sunday church school, but to all the activities of the church.

How can this be? By recognizing, first of all, that without departing in the least from its original purpose of bringing Christian counsel and good cheer to those who, by reason of age or infirmity, are not able to attend the regular sessions of the Sunday church school, it is now successfully meeting the needs of a number of other important groups of adults—adults who will not or cannot attend regularly. Churches which are grasping this opportunity to revitalize their Home Departments, are enthusiastic as they see the increased numbers reached beyond the four walls of the church.

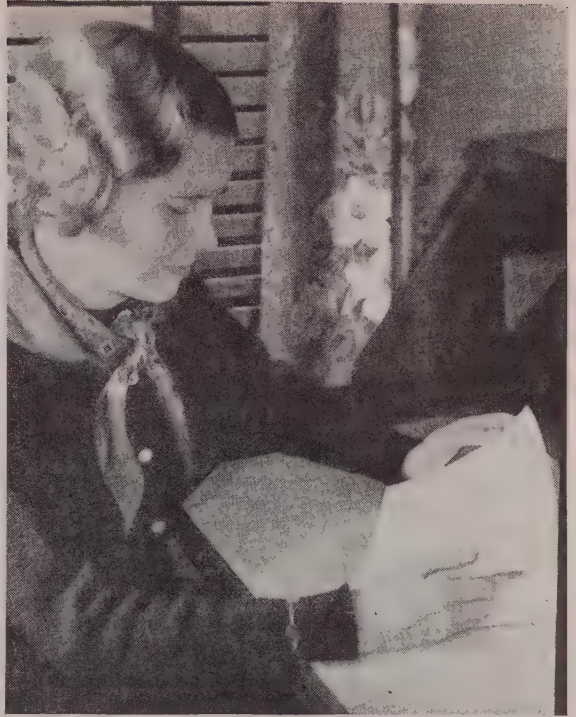
Young parents

Many young parents who are no longer attending church services because of home duties are splendid prospects. The new Home Department is reaching them and helping them to make their homes more positively and joyously Christian through fostering the devotional life of the members of the family, giving guidance in personal Bible study, and encouraging the setting up and maintaining of a family altar. Through the new Home Department, practical counsel is given to those parents who are concerned to do their utmost to rear their children "in the nurture and admonition of the Lord." But the new Home Department does not stop here. It also helps to develop new activities especially suited to the needs of this particular group. For young parents who find it impossible to take part in the Sunday activities of the church, meetings are planned at times when they can attend, where they study ideas and ideals for Sunday family life, as well as enjoy delightful social times.

Sunday workers

But live churches today are not stopping with the Home Department reaching those young adults whose duties at home keep them from church services on Sunday. It also reaches that great mass of Sunday workers—young and old, men and women. Let one Home Department visitor tell her story:

"When I started surveying the Sunday workers in my city, I was amazed at all those who were serving me regularly, and whom I had been taking for granted. There was the bus driver who took me to church on Sunday; the



Ellis O. Hinsey

Women who work on Sunday are good prospects for the home department.

chef in the restaurant preparing my Sunday dinner; the waitress who served me; the corner druggist who must be on hand to supply my emergency needs; the telephone operator who kept open my lines of communication; to say nothing of the policemen and firemen who are constantly on duty for my protection; doctors, nurses, dieticians, and many others.

"To my dismay, I found that some of these in the past had been regular attendants at Sunday services, but because our church had failed to keep in touch with them when they secured Sunday employment, they had lost interest. Most of them were delighted to have the appropriate quarterly and a devotional booklet so that they might effect their own spiritual improvement at whatever hours they might be free."

The great defense areas also have many Sunday workers, and while Home Department visitors report that it is a difficult task to locate and visit these prospects, they also say that their efforts are being abundantly rewarded in renewed interest in Bible study and spiritual development.

Those who have lost interest

No matter how large the city or how small the village, Home Department workers everywhere report that there are always adults who do not attend church services of any kind. Some have developed the careless habit of staying at home on Sunday, "for no reason at all." Others are "just not interested." By far the largest group is made up of those who claim they need Sunday to rest up from their week's activities. Through careful guidance the Home Department workers are reaching these people and gradually bringing them back into active fellowship.

In one defense area, the Home Department visitor, who

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* Field representative, American Baptist Publication Society, Indianapolis, Indiana.

Beginning a new decade

With the United Christian Youth Movement

By Isaac Kelley Beckes

THE YEAR 1944 brings to a close the first decade of youth cooperation through the United Christian Youth Movement. This Movement was born in 1934, amid a world broken by economic disaster. It begins its second decade in a world of hatred, antagonism and destruction.

It has been a decade of thrilling achievement. Thousands of the continent's ablest youth have been challenged by the potentialities of inter-church cooperation. The vision of the churches has been lifted and broadened by the ecumenical spirit expressing itself in the lives of young people. Out of this decade came the great theme of the Movement, "Build Today for a Christian World."

The second decade begins at a time when the whole world yearns for the kind of peace that can be born only out of men's cooperation and their sense of brotherhood. In a world of division, the United Christian Youth Movement calls upon Christian young people to learn ways of working together. In reality, as well as in affirmation, the future belongs to youth, and if there is a new world youth will have to build it.

The Christian Youth Conference

In 1936 there was held at Lakeside, Ohio a great Christian Youth Conference of North America, which brought together representatives of the church young people from all parts of the country and put into motion the forces which have characterized the Movement since that time. This coming summer, at the beginning of the second decade, there will be another Christian Youth Conference held at Lakeside, designed to demonstrate the ecumenical spirit as expressed in the lives of Protestant Christian youth on the North American continent. It is significant, as an expression of the new spirit in the church, that sixty to seventy young people from other countries will share in this Conference.



Officers of the Committee on the United Christian Youth Movement, responsible for planning the Christian Youth Conference of North America: (left to right)—Marcena Idle, Financial Secretary; Benton Rhoades, Chairman; Jean E. Wright, Vice-Chairman; Harvey Lord, Vice-Chairman; Rena J. Weller, Vice-Chairman; Frank D. Getty, Vice-Chairman; Ruth M. Larson, Secretary; George Raymond Mark, Vice-Chairman.

(For details of Christian Youth Conference of North America, see inside front cover.)

In a world of destruction and divisiveness the theme of the Conference, "Our Healing Ministry—Bridging Human Rifts," has a ring of urgency. The fifteen hundred young people who will gather at Lakeside, on June 27 will consider how the youth of today can make Christian reconciliation operative in the bridging of our many rifts. Through this Conference the United Christian Youth Movement will more clearly than ever before stand as the spearhead for cooperative action among Christian youth.

Leadership training through the Regional Conferences

Designed to give training in the purpose, the spirit, and the method of interdenominational youth activity, four Regional Conferences will again be held this summer: *Lake Junaluska*, North Carolina—July 15 to 19; *Geneva Glen*, Colorado—August 7 to 13; *Lake Winnepesaukee*, New Hampshire—August 14 to 26; *Lake Geneva*, Wisconsin—August 21 to September 2. Splendid leadership is being gathered. Programs have been planned so as more adequately to meet the needs of the present.

There are to be seminars for adult leaders of youth at Lake Geneva and Lake Winnepesaukee, at the time of the Regional Conferences. These will give opportunity for adults responsible for cooperative youth programs in local communities to catch the spirit and purpose of the United Christian Youth Movement. At these two Conferences there will also be training for deputation teams who will go back to their own areas prepared to give able leadership to the development of cooperative effort. These Conferences offer rich experience to advanced young people. The hundreds of Christian youth who have been trained at the Regionals form a splendid reservoir of leadership for the church.

Field service

During the new decade there will be more help available than before to local councils from the office of the United Christian Youth Movement, since there are now two secretaries on the staff. The field services will also be greatly implemented by the use of able young people themselves. Their energy and zeal will mean much to communities needing guidance and inspiration for united effort. Plans are now made to provide in denominational conferences this summer twelve trained young people to tell of the United Christian Youth Movement and of the need for Christian youth to work together. Furthermore, there is real hope that by fall there will be a



The United Christian Youth Movement is the cooperative program of the denominations in meeting the needs of youth. It operates in individual communities through the local churches. The U.C.Y.M. should be recognized as an integral and essential part of the work of the churches in each community.

number of able and carefully prepared young people who can do field work on a subsistence basis.

New Youth Action series

The printed materials for the guidance of the United Christian Youth Movement are being entirely rewritten to meet present day needs. Pamphlets dealing with world order, race relations, inter-faith understanding, economic life, political action, recreation, home and marriage, missions and reconstruction, and the liquor problem are on the way. Five of them will be ready for distribution this summer and the rest before the end of the year.

Special pamphlets are being prepared on youth action in rural communities. These will give guidance on the development of youth councils and help adults to take responsibility for guiding rural young people in cooperative programs. The new series will place heaviest emphasis upon description of projects for united action and furnish abundant printed resources for community youth activities.

Making the U.C.Y.M. a reality in your community

In the final analysis the test of the United Christian Youth Movement comes not at conferences and mass gatherings, but in local communities where the brunt of the Christian task is borne. As the United Christian Youth Movement through cooperative action meets the needs of youth in the local community and strengthens the work of local churches, it renders its greatest service. Making the United Christian Youth Movement a reality in your community becomes a pressing need.

Perhaps as never before, Christian organizations are coming to realize that united youth effort in the local community is not only "a nice thing," but the very will of God. It is apparent that besides serving their own youth constituencies, each local church, as a part of the Christian community, has a responsibility to bring the principles and the implications of the Christian Gospel to bear upon the lives of the multitude of young people in every town, city, or county area who are now entirely under the influence of secular forces. This is a job for Christian youth working together—cooperatively.

Furthermore, the United Christian Youth Movement in your community will be your own movement and not that of an overhead pressure group. The success of the cooperative youth action in local communities depends upon

the vision, insight, and consecration of local people. When individuals in these communities arouse themselves to the need and possibilities of a United Youth Movement, progress is made.

We may as well face the facts here and now that young people cannot be won to Jesus Christ by any central office, by printed materials, or over-all programs, important as they are. Only when individuals in local areas take the time and make the effort to win young people to the task of the Kingdom of God will youth programs become vital.

Facing the new decade

Supported by ten years of wisely and ably laid foundation, possessed with a deep consecration, and conscious of thrilling potentialities, the United Christian Youth Movement looks forward to a decade of rich service to the youth of North America and to the Christian church.

The Movement always has been and still is a young people's movement. Youth itself has borne a major share of the planning and conduct of the Movement. Those young people upon whose shoulders the work of the Movement now rests, are as able and consecrated as the Christian church has ever produced. They have within their hearts the spirit and courage to give new life and vitality to the church they want to serve and through that church to build a new world.

Workshop in visual education

A WORKSHOP in visual education for church leaders will be held at Garrett Biblical Seminary, Evanston, Illinois, August 28-September 2. The program will include:

A seminar on visual method in the church.

Eight functional groups for editors, age group leaders, professors, pastors, committees on visual education, etc.

Instruction in handling projectors and film.

Training in writing script, producing slides, motion pictures and non-projected visual aids.

Exhibits of equipment; reviews of films.

Enrollment is limited and advance reservations are necessary. Write: Department of Visual Education, International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois.

These young people belong to you

A report to pastors, church school workers and parents

By P. R. Hayward

THIS IS a personal report to pastors, parents, superintendents and teachers in our church schools. For fifteen years I have been answering the personal questions of young people in a syndicated question and answer department in the Sunday school story papers of ten Protestant denominations in the United States and Canada. In nearly all these papers the department is called "This Business of Living."¹ The editor of the Syndicate that handles the material says that it has a circulation of a million a week. That extensive and intimate experience with so many church young people has laid some things on my heart to say to my fellow adults of the churches.

These young people do not sit down to write intimate letters to strangers just for fun. They do so only when needs impel them: needs that range all the way from getting along with grandmother to the torture of secret sin, contemplated suicide, or the query, "Who created God?" A girl asks if it is right as a Christian to let a boy kiss her when he takes her home from church, and ends with "Please answer before next Sunday."

The needs of these young people nearly always grow out of some way in which we older heads have let them down or failed to meet a normal need. It is these lettings-down and failures with which this report deals.

Dominating parents

There are too many dominating and possessive parents among us. The old enigma of adjusting two generations to each other thrusts itself into the picture in fussing about when the young people come in at night or how far they went with the car. Parents attempt to sidetrack any move toward marriage or a vocation outside their own pattern and ambition. Some of them develop headaches to keep the young person out of normal social life and dependent emotionally upon themselves. A boy well along in high school fears physical punishment if he goes down town after school with the other boys. Parental comfort and thwarted ambition are too often the under-cover causes that deflect normal youthful ambitions. The authoritarian home whose roots run deep into the older patriarchal society is still much alive. The most severe criticism this column has received in fifteen years has come from parents who resented with an understandable violence any suggestion that would infringe upon their authority.

One sane finding of modern psychology is that when a person of any age gets obstreperous in one area of life, it

means that he is frustrated in some other area. Many of the parents' harmful attitudes toward their children spring from such inadequacies within themselves. This fact lays an obligation upon the church to help adults understand their own minds. The church must take seriously the newest and most revolutionary movement within its own program of Christian education—the guidance of parents in their "business of living" as persons and as parents. The letters I have received would set the importance of such education heavily upon any man's soul.²

Self-conscious young people

An alarming number of young people are shut in upon themselves because they do not know how to make friends. "I have always been alone," they say. Or, "Being a minister's daughter, I have lived in many places, but never got 'in' with young people anywhere." The lonely souls, out on rural routes and in large cities as well, break our hearts. For the causes of social and psychological loneliness often lie too deep for letters to reach. Accidental shyness is too often left to feed and breed upon itself until there are evil progeny that no man can number.

A distressing amount of self-consciousness is revealed. "When I am in a room with a group, I am sure that everybody is looking at me." Some of the writers identify their self-consciousness, while many do not. But there it is, cruelly limiting the growth of personality by cutting a main tap root. For it is the ability to communicate with others that enables us to become normal human beings. This profound fact means that the basic good we can do another person is to guide him into *communicativeness*, and the basic evil is to deny or impede him in mastering that gift. With that capacity almost anything else in teaching can be done; without it the best pedagogy we know moves but stumblingly, if at all, to its goal.

Self-consciousness is prevented or cured by objective interests that capture a person's center of attention before his self can do so. And it is here that the often maligned program of activities in home and church comes into its own. I have seen the shyness of too many boys and girls redeemed into wholesome self-expression by a wise leader in a group program ever to malign it myself.

The situation has in it a stern lesson for the church.

Unobservant leaders

The church too often misses its opportunity to serve those who need it most, those who at determinative points do not quite make the grade under their own steam. And in these things to miss the grade by an inch is often as bad as a mile. To be a wall flower once can mean being a self-made wall flower for life.

Now, these letters do not all come from wall flowers. By no means. Many writers lead the grand march with infinite aplomb. But there is a strand of letters running through the whole to indicate that the church today is too much interested in the most competent and too little in those less so. A socially inadequate girl stayed with her young people's group all one winter hoping for some minor office at the quarterly elections, but none came. *No adult leader lived close enough to Jesus' ideal of the infinite worth of persons to watch her face while the*

¹ At times, the writer has carried this department alone, but has been fortunate much of the time in having able colleagues. For some years now these have been two well-known speakers and writers for youth, Grace Sloan Overton and Roy E. Dickerson.

² See the bulletin issued jointly by the International Council of Religious Education and the Federal Council of Churches entitled, *Christian Family Life Education*. Price 25 cents.

allots were counted and the results read out. (Thank God, her mother did when she came home, and sought some compensation in other ways, but the church seldom has such mothers to catch up its loose ends.)

Now many of us are "leaders" largely because of our ability to communicate! So, we indulge ourselves in the hapsody of communicating—preaching, teaching, orating, writing (like this), and being "outstanding" by attracting attention. Too often we do so with slight regard for the persons whose incipient abilities in these desirable directions are squelched by our one-sided communicative vigor. In progressive programs, we wisely seek to get away from the mere impartation of knowledge to engaging boys and girls in purposeful activity. We need, however, to be sharply corrected at this point: in our so doing we are in danger of screening out the aggressive talkers and organizers and committee workers and labeling them as leaders; thus we ordain them with our blessing to go forth and talk the next generation to death. We miss the mark at this point because we do not see that vital education is always an inter-play between persons, not a brilliant display by one; communicativeness at its best is a two-way street. And all the while the people who need help, and with some wise guidance could be as capable as most, go their way to suffer and retreat and contract in silence, or write to "This Business of Living." When the church comes to regard shyness as among the major sins, its new insight will bring it a new power. Just to be able to make conversation, to bring out another person's interests, to nurture friendship, becomes, from this viewpoint, a major virtue.

Religious commitment

What do these letters reveal about the religious experience of church young people?

It would not be fair to generalize or dogmatize from these letters at any point. However, so many church young people speak through them that their voice must be heard.

There is a distressing number of young people, especially young men, who since Pearl Harbor Day, have had to go through a painful re-thinking of what their churches had taught them about the Christian attitude to war. Many are doing this with poise and intelligence, some going courageously into military service and others to camps for conscientious objectors. But others are going through the process with bitterness and confusion.

Many church young people are not as articulate about their religion as their elders. A "Reader's Poll" asking for write-ups of religious experience brought almost none from young people and a bombardment from adults. This does not mean that young people do not have such an experience but that many lack one essential element in the growth of any emotion, a sane and balanced verbal expression of it.

An amazing amount of religious illiteracy still prevails among church young people, in spite of our preaching and teaching and the millions of pages of excellent Sunday school quarterlies and illustrated papers. Multitudes of good church folk of all ages still think the Christian life means only abstaining from motion pictures or some similar entertainment. The few letters from young people wanting to start an argument over some answer given have been from two sources—those who thought us too liberal regarding movies and those who have taken up with

the various divisive religious movements.

There is a heartening and intelligent loyalty on the part of church young people to the church and the Christian message. The church has done a good job with many of them and they are doing good work in and through the church. And they are sanely critical of the church at some important points. In a recent poll among them as to their opinions about why more young people are not interested in the church, they said such things as these:

The apathy and oftentimes ignorance with which many ministers and congregations regard the great social problems of the day. . . . The churches are fiddling with the comparatively insignificant problems of redecorating while the world is aflame around them. . . . We have definite opinions and the apparent inability of a bunch of old fogies to change their ways sometimes irks us. . . . Young people must be given a fair chance at self development on their own initiative. Too many ministers feel that they must plan the youth work themselves when in reality they act only as the spark of inspiration and necessary adviser. . . . "Busy work," to keep us from running the streets, holds no appeal for us. . . . Too many adult leaders of young people have outworn theological ideas which cannot be accepted by thinking people, especially by super-critical youth. . . . Many people of my age lose interest because of failure to give them places of leadership. . . . The ardor of young people, not yet drained by life's bitterness and disappointment, is intense and eager and searching for direction.

And so forth

But time would fail me to tell of many other phases of this fifteen-year project: Many parents write us to drag in an outside authority to quote to their children in a family squabble, and the young people are often equally astute. . . . Many goodly saints in their declining years enrich us by bestowing their blessings upon us and the next generation. . . . There are several dear people who devote themselves to trying to trip me up on some fine point of Bible exegesis, and come closer to it at times than they think. . . . In fifteen years the department has not been able to give any guidance whatever on the problem of the Christian attitude to dancing—for this reason: in most churches these papers are ordered, not by young people but for them by a conscientious adult censor of what is good for young people; so, since we could not honestly say that dancing is always and under all circumstances a sin, these adults, having it in their hands to stop the paper, prevent the department from dealing with the problem at all. . . . One good friend who objected vigorously to some answer brightened a dull day with the Scriptural blast, "Who is this that darkeneth counsel by words without knowledge?" . . . Often some hesitant soul dares not sign his name, and leaves one in agony because of some desperate need that must be met next month, while our printing schedule is five months. . . . Running through these bulky files of fifteen years' letters, there appears a golden line of courageous young Galahads who seek in vision and devotion to redeem the church.

Our letter-writers confide in us columnists, but they do not belong to us. *These young people belong to you*, pastors, teachers, church school workers, parents. Their virtues and faults root back in our homes and churches and schools—and so in our hearts.

New maps for old

By Nina A. Yeomans*

DURING THESE YEARS of world-wide war the widespread need by all sorts of people for all sorts of information about the most unexpected places has revolutionized maps. One need only glance through recent newspapers and periodicals to note the use of new and graphic methods which add to the informativeness and attractiveness of the maps with which the news is illustrated. So popular have maps become that few homes are without at least one on their walls. The keen interest in them bids fair to speed up that knowledge of each other, the world round, which Christian educators have long aimed at. The alert Sunday school teacher will lose no time in adapting this transformed teaching device to his needs.

It is scarcely possible to understand the Bible at all without a clear mental picture of the country in which the events of which it tells took place. The character of the little land of Palestine especially influenced what took place within it for two reasons:

First, by the extreme variety of its physical features which include, within an area of 140 miles by less than 50, high mountains and the lowest valley in the world, cold heights and almost tropical river flats, fertile plains and rocky desert, all of which have left their marks upon the customs and costumes of its people.

Secondly, by reason of its strategic position in relation to other nations, a fact so important that the history of the world repeatedly turned on details of its geography.

To illustrate in a specific story, how can one understand what Joseph's brothers were doing so far from home or why Joseph was sent to them without knowing something of the ups and downs of this little country where pasture, though available all year, must be sought at various seasons on different land levels? More broadly, how can one understand the rise and fall of Israel and Judah without seeing Palestine as a narrow inter-continental bridge set in the midst of the world's mightiest empires, where, continually struggling for freedom, its people now defied their giant neighbors and now fell under their bitter yokes?

The average political map gives an entirely incorrect picture, seldom showing the all-important physical features and leaving the impression that its ever-changing shape was static. A good school atlas of the ancient world will give the permanent physical and economic facts and also its relation at various points in its history to its neighbors. Enlist the aid of the school teacher and draw upon the school-acquired information of the pupils. It is no small educational achievement to relate school geography to what is taught on Sunday, adding new interest to both.

Outline Maps: Individual outline maps fix facts in the mind. Use broad poster pens and India ink or charcoal and wrapping paper; or, for the whole class, blackboard and

chalk. Trace in lightly, getting the general outline, not bothering with detail. *The Graphic Bible* (see below) is a priceless aid in catching and expressing the main idea. Mark lakes and rivers and mountain ranges clearly, noting the coastal and central plains and desert hinterland.

Fill in points mentioned as the lessons proceed. No meaning will creep into the stories as pupils begin to see the low, harborless coast supporting a fringe of hostile foreigners; mountain fortresses that rendered all but impregnable a tiny country with a mere guerilla army; smiling plain watered by mountain torrents rushing to the deep Jordan ravine which cuts the land in two.

Following the stories down the years, they should see the wandering shepherd tribesmen settling down gradually as farming people on those fertile plains; building up surplus wealth which made possible the culture from which issued our Bible literature. It was this wealth which tempted a long series of imperial powers—Egypt, Assyria, Chaldeans, Persia, Greece and Rome—to overrun and prey upon their prosperous small neighbor.

An outline map of this sort is but a beginning. Here are some further possibilities:

A Picture Map holds great interest and is made by pasting or drawing small symbols on the points to be remembered. This becomes a "puzzle map" useful for review. A row of little camels may mark the main caravan route; a temple, the city of Jerusalem; a star, Bethlehem; crossed spears or swords, important battlefields; and so on. Journeys may be shown by ribbon, tape or raffia held in place by thumbtacks at the points visited.

Relief Maps are made in most schools with salt and flour then colored. A *Plasticene Map* is better still, visualizing the physical features clearly. Use one of the cheap five-color sets available in toy stores. A sheet of glass makes the best base. In an unused picture frame put under the glass a sheet of blue paper on which a clear outline of your map has been drawn. Build up the land on the glass front with a thin flat layer of plasticene to the edges of the outline, being careful not to cover the sea and inland water which remain blue.

Let us suppose your map is Palestine. Proceed to build up the two mountain ranges, from the highest peaks off Lebanon and Hermon in the upper right corner, down both sides of the dividing river, with the spur running northward to Mount Carmel, keeping flat the important Plain of Esdraelon through which runs the River Kishon. This can easily be completed in one class session; as additional information is accumulated, it is added to. Points of importance may be marked by tiny flags of paper or cut-out symbols mounted on toothpicks. Organize the work so that several pairs of pupils carry on different activities—building the map, making the flags, looking up information. Early arrival is encouraged by using map-work as a pre-session activity.

Sand Maps follow the same procedure but with damp sand in a flat box. A little ingenuity can contrive a home-made one; or a sand box might be borrowed from the beginners' department or the day school kindergarten. Most fun of all is an afternoon out-of-doors in a real sand-pile or on a sandy beach where a large-scale map may be roughly made. The scale must be carefully planned first; then the corners pegged out and a rough outline sketched with a stick; then all may work at it. Even where the result is very rough, it will suggest questions and arouse in-

* Toronto, Ontario, Canada

erest because the novelty and life-likeness of the method stir the imagination.

Book Adventuring: The teacher will feel more at home with a richer background of information. If he cares for travel-reading, he will thoroughly enjoy the wide choice of literature on Bible lands. Some useful ones are listed below. Don't fail to include material from travel agencies and to explore available pictures and movies.

Historical Atlas of the Holy Land. Rand McNally, N. Y., 1938. Best available at reasonable cost.

The Graphic Bible, Lewis Browne, Macmillan (reprint edition). Picture maps.

In the Steps of the Master, In the Steps of St. Paul, Through Lands of the Bible, H. V. Morton. Delightful travel books in cheap reprint and most libraries.

Out-of-Doors in the Holy Land, Henry Van Dyke, **A Pilgrimage to Palestine,** H. E. Fosdick. Charming accounts of trips by two great American writers.

The National Geographic Magazine. Consult files for fine pictures and articles.

We could try that

Short stories from local church leaders telling of activities in various aspects of religious education

Let the parents know

By Dorothy Yingling*

YOU KNOW how hard it is to get them to come regularly to the young people's meetings, and at the same time be certain they have grown some during the year. It is the high school age boys and girls we are talking about. There are two things that are sure to get them there. One is a chance to get recognition, but to supply recognition to more than a few is quite difficult and, therefore, is impractical as a method of working.

The other method is a good time. To show them a good time will get your crowd—for this age is in love with "fun," and will pay almost any price to have it. One year our church tried one of these glorified programs with some success. We got our crowds, and the "kids" had a wonderful time. We discovered, however, two very pertinent things about this sort of program. For one thing it had a tendency to run down—it was not self-energizing. Then when we took an inventory of what the group had accomplished during the winter, it surprised us to see how comparatively little this type of program had contributed either to the development of personality or to a Christian philosophy of life.

We faced a dilemma. We realized that the boys in our church were awaiting induction into the armed services and that the girls expected soon to be doing serious types of work. The war had greatly intensified life for them. Soon they would have to declare themselves, their philosophy and standards, in difficult environments and frequently amid adverse circumstances, at the tender age of eighteen. On the other hand it was difficult, without pressure, to get them to come to meetings where they would seriously think through the "issues of life."

It seemed to us that we must have the cooperation of the parents. We found that many of these fathers and mothers were uninformed as to what the Young People's Fellowship was trying to do, and indifferent as to whether or not their children took advantage of it. So it was decided to Let the Parents Know.

One evening very early in the fall, and several times during the year, the parents of the high school young

people were called together. The meeting was held in one of the homes and was quite informal. A general outline of the year's program was presented to the parents. The character traits and the issues of life we intended to work on and the methods we were going to use to do this, were explained to them.

We then reviewed some of the characteristics of the adolescent—his desire to be where "everybody else is," his desire for "something different," and his own lack of self discipline. While everyone agreed that it would be bad to force attendance by external compulsion, it seemed clear that if every parent urged attendance upon his boys and girls the latter would soon find that "everyone else" was going and the attendance problem would be solved.

These meetings with the parents won their enthusiasm for the program of the Young People's Fellowship and their cooperation with the leaders. Because of this cooperation we had our most successful year of young people's work. There was nearly a hundred per cent attendance all year, and this enabled the leaders to devote their energies exclusively to the development of the program. There was a vital interest and a complete participation by the members of the group. At the close of the year, when the group looked back, they could see their growth and development, and received a real thrill of achievement.

A robed junior choir

By Edna Lowe Haight*

MANY SMALL CHURCHES still think robed choirs, particularly junior choirs, belong only in churches of large membership and adequate means. But there is more difference between a robed and an unrobed choir than a few yards of cloth. The robes lend dignity, unity and interest, and need not be too expensive. Usually a group of women in the church will make the robes and keep them in condition.

A small church once decided to have a junior choir. There was no highly trained director, but there was a leader who could play fairly simple things, who loved good music, who would be faithful, who was able to maintain discipline and inspire a good measure of interest. That

* Aguadilla, Puerto Rico. (Formerly, Fairfield, Iowa)

* Los Angeles, California.



Robes help to unify a junior choir in both appearance and spirit and add dignity and interest to a church service.

Charles Coppard

was enough to start with.

Enrollment was entirely voluntary, but faithful attendance was demanded. Cooperation of parents was obtained; attendance was carefully checked, and anyone showing a lack of interest was promptly dropped.

Robes for this junior choir were obtained in time for Easter. On Palm Sunday, when the line of white robed boys and girls marched singing down the aisle of the auditorium it was evident that the new organization was going to do something very fine for the church service. That promise has been fulfilled; the choir has helped the church members cultivate a spirit of worship and an appreciation of beauty in the service.

Membership in the choir does more than acquaint the boys and girls with good music; it gives an understanding of Christian thought, accustoms them to regular church attendance, and develops reverence, poise, and self-control. The robes unified not only the appearance of the choir but its motives and responses. They did for the choir much the same thing that uniforms do for an army. No longer is the organization a casual thing; it has become a real and beautiful dedication of young talent to God.

In the junior choir, as in any choir, there is need of a strict adherence to high standards. Rehearsals must be faithfully attended, conduct at all times should be above reproach, and there must be cooperation and concentration, for singing is as much a matter of the mind as of the voice. There are many things that must be constantly checked if the best results are to be secured: posture, marching, the manner of holding music, attention to the congregation when singing, attention to the minister during the reading of the Scripture and the sermon, participation in prayer and in the responsive readings, clear enunciation.

One serious difficulty in organizing a junior choir is the time of rehearsal. Sunday morning from 8:45 to 9:30 is not ideal but it is free from the other activities in the usually overcrowded schedule. If this short weekly period can be supplemented by occasional afternoon rehearsals, a good deal may be accomplished.

A few parties or other social activities develop a feeling of solidarity and increase the popularity of the choir. Membership in the choir should be a distinct honor and the choir should occasionally receive recognition from adult organizations in the church.

In large churches a choir for every department is a most

excellent ambition and, while it means considerable work and a true devotion on the part of the leader, its influence will remain throughout the lives of the boys and girls fortunate enough to belong to it.

The sexton's party

By Florence M. Taylor*

THE CHURCH had been host for six Monday nights to the Community School of Religion. It was a large school, nearly two hundred students. A good deal of extra work had been involved in housing the classes. There had been the usual shifting of chairs and tables, the hunting for enough blackboards, the handling of heavy packages of books.

But it was all part of his job to the sexton. He stood at the door each evening as the crowd arrived. He worried about the rainy nights as much as the teaching staff. He was ready, in plain sight, for any last minute needs, eager and willing to be of service. He had a real interest in the success of the school.

The last of the six days had come. The Director of Religious Education of the church (who was also the Dean of the Community School) sat in her office.

The sexton appeared in the doorway. "Any changes in arrangements tonight?" he asked.

"No," said the Dean, "No, I think not."

The sexton lingered. After a moment the Dean looked up.

"No party tonight?" asked the sexton.

"A party?" queried the Dean, a bit confused.

"Nothing to eat?" explained the sexton. "Because it's the last night?"

"We never have," commented the Dean, feebly.

"I know," said the sexton. "But—it would be a nice way to end it. You know, some people say ours isn't a friendly church—because it's so big and all—and this would be a good chance to show 'em."

"It would," decided the Dean. "We'll have a party. You go ahead and make your plans."

"We'll set the table in the big room," said the sexton.

* Upper Montclair, New Jersey.

"We'll have a choice of coffee or tea, and cookies." He turned to go, but looked over his shoulders to say, "And you see about some flowers for the table."

"I'll see to the flowers," said the Dean, meekly.

And so it happened that the two hundred students finished the last session of the community school with a happy half hour of fellowship, an unexpected bit of friendly companionship—but only a few knew that it was really the sexton's party.

Music appreciation for children

By Marjorie Abbott*

THAT FOURTH, fifth and sixth-grade boys and girls will enjoy and learn a good deal from a course in church music appreciation, was the conclusion we reached after trying one out in a vacation church school. This school was held for three weeks at the Methodist Church in Rocky River, Ohio. Two half-hours a week were given to this subject, making a total of six lessons. That was not long enough to go very deeply into any one subject, but we did touch upon the various phases of the Protestant service, including a little of its background.

The first lesson was spent on the highlights of the development of sacred music from the pre-Christian church to the present time: the orchestras in the pre-Christian church, the lack of participation by the people in the early Christian church, Pope Gregory's contribution to the liturgies of the church services, Martin Luther's efforts to have the people take part in the service, and Calvin's collection of Psalms into *The Genevan Psalter*.

For the second lesson we gathered around the console and learned a little of the organ's history, mechanism, and types of tone. We were fortunate enough to see the inside of the organ and were able to pick out the various sets of pipes.

The remaining four lessons were centered about the musical parts of the worship service in our own church. We spoke of the prelude and its meaning to the service, and then we heard examples of preludes by J. S. Bach and Caesar Franck. When we studied responses, we sang the *Lesser Doxology* and the *Gloria Patri* to acquaint ourselves with a part of the service well-known to every Protestant church-goer.

Another lesson we talked about oratorios, a great contribution to sacred music, and used as an example, Handel's *Messiah*, from which we heard some of the better known arias sung by two young people of the church. We spoke also about the anthem which is the only part of our service (except prayer responses) sung only by the choir.

The last lesson was spent in review of all we had covered in the six lessons and, after discussing the postlude a while, in listening very quietly to organ music suitable for worshiping God. The extreme quietness so impressive to the boys and girls was broken with a discussion of why these compositions by the great masters were suitable for the worship service and into which part of the service they would fit best.

* Rocky River, Ohio

Serial stories in church

By Norman A. McNairn*

A BRILLIANT college professor of my acquaintance was at one time in charge of a mission church on the outskirts of the college town. And one of the chief things the congregation remembers about him is that his church services were always attended by a crowd of children. They came faithfully, week after week, not only to the Sunday school but to the adult service. And the reason they kept coming was that he had for them a continued story.

For the harassed minister who finds it increasingly difficult to discover fresh material for his children's sermons, that opens a new field of opportunity. Instead of casting about each week for a bright new topic, cleverly illustrated and complete in itself, why not choose a good solid story that is illustration of itself, and that will keep you going for a month or six weeks?

Not only will that be a relief to you, but it will be good for the children. They like continued stories, as we know from their interest in Joseph and David in Sunday school, and in those less desirable characters in the comic strips. Let that interest attach itself to the high deeds of Christian heroes and heroines, whom they ought to know and love but too often do not.

Moreover the serial story-sermon opens up a wide territory which is too often neglected. Some of the greatest stories of all time lend themselves to presentation by installments because they cannot be told in a single sitting. The stories of the great missionary pioneers, whether of our own denomination or of that treasury of history which is the possession of the whole Church, should be familiar to every child. Far more than in the exploits of the heroes of fiction or of the funny-papers, he should revel in those of Judson and Carey, Livingstone and Mary Slessor, Xavier and Damien, Grenfell and Studd and many others of equal spiritual stature. And the children ought to know the Christian heroes of the common life whose vision and zeal have helped to make the world a better place in which to live, people like Dunant of the Red Cross, Florence Nightingale, Dr. Carver, and Joan of Arc.

Let us take the story of Joan as an example of what a serial sermon can be. How little most of us know of this fabulous heroine of France! And how startling the contrasts and comparisons between her world and ours! Her country invaded and torn by dissension from within: inspired and saved by the unswerving faith of a country girl that she was sent by God to lead the armies to victory and crown the king. And then the treachery that delivered her into the hands of the enemy, and the death at the stake, steadfast in her faith and clinging to the cross. Arthur Mee calls it "the most unbelievable thing in history" and reminds us that it is all true, for "the life of this village maid is the only life in history of which every fact is proved on solemn oath."

If you wish to combine a good piece of religious education with encouragement in your children of the church-going habit, try the serial story-sermon.

* Minister, United Church, Capetown, Ontario, Canada.

Why Family Week?



FAMILIES are of basic importance in religious education fifty-two weeks in the year. To observe "Family Week" May 7-14 is not to get the family's part in religious education all cared for during that week so that it can be neglected the other fifty-one weeks of the year. Quite the reverse. The effectiveness of Family Week observance will be proven more by what happens during the fifty-one weeks following than by what happens during this one week. It is a time to focus the attention of church and community upon the year-around responsibility and potency of the family as a primary force in religious education. So Family Week observance is designed to lift the family consciousness of the church to a new high level and keep it there.

One of the most important achievements of the Advance has been in connection with its "home" goals. Several denominations have issued special new materials on the religious educational responsibility of the family. Conferences on the home are now an important part of nearly all conventions, institutes, and training schools. An increasing number of churches provide classes or conferences on family life, promote and suggest or provide resources for family devotions, and place responsibility for family life education on a strong committee or an individual director or superintendent. Pastors increasingly recognize family counselling and pre-marriage counselling as one of their basic responsibilities. More and more church school teachers recognize that they cannot "take over" the religious responsibilities of parents, but that parents and teachers are partners in a shared task.

The great advantage of Family Week is the opportunity it offers to consolidate these gains in home-church relationships and to plan and launch new forward steps in the religious life of Christian families.

The arrangements made for planning and promoting Family Week in the parish may well establish the church's provision for year-around direction of its family life program. A Director or Superintendent of Family Life Education, corresponding to the General Superintendent of the Sunday school, may be appointed to have general charge of this whole part of the Christian education program. The Committee on Religious Education may be charged with this responsibility which it would carry out through a Director or a sub-committee. Or a Committee on Family Life could be set up. In any case, the program of home religious training should be closely correlated with the church school program. And of primary importance is the fixing of responsibility for this part of the program upon some competent person or committee. In arranging for the Family Week observance, such a person or committee may be appointed, given this concrete task to initiate the work, and then continued as permanently responsible for family life education. Such a plan would make Family Week not just an observance, but the launching of a continuing and much needed program.

The leaflet, *National Family Week in Christian Churches*, available from most denominational and council offices, gives numerous suggestions for the observance and lists needed resource materials.

Since Protestant, Catholic, and Jewish agencies alike

join in promoting National Family Week, it is an excellent occasion for all the churches of a community to join in a community-wide observance. Where there is a council, this may be the occasion for establishing a committee, or department, or director of family life. Where there is not an organized council, the churches may set up an inter-church committee on Family Week. This representative committee may continue to serve through the year in giving needed emphasis to family life throughout the community.

Such a committee may plan an Every Home Visitation later in the year, carrying Christian fellowship to every home in the community. This representative committee may also secure the cooperation of public schools, clubs, social agencies and defense councils in the community-wide observance of Family Week. Federal agencies such as the Children's Bureau, the U. S. Office of Education, and the Office of Civilian Defense are definitely interested in such community-wide observances and have issued statements urging local participation.

Materials for National Family Week

AVAILABLE from denominational and council offices: *National Family Week in Christian Churches*, a six page leaflet of plans and resources, 75 cents per 100.

Church in Thy House. Church-Night-at-Home Programs. .05 cents each. Quantities at reduced prices.

The Christian Family and World Order. (See page 9.)

AVAILABLE from International Council of Religious Education, 203 N. Wabash Avenue, Chicago 1, Illinois:

Radio Resource Bulletin No. 10, a 94 page manual to help in preparing radio programs as part of the local community observance of National Family Week. Theme: "The Family and Good Citizenship." Resource material, divided into daily topics, furnished by 37 leaders; calendar announcements, radio "spot announcements"; three complete fifteen-minute radio scripts. 35 cents.

A need and a slogan

By Ruth Elizabeth Murphy



"A VACATION CHURCH SCHOOL for Every Public School District!" is the slogan used by the Rev. Warren E. Jackson of Ypsilanti, Michigan. A group of thirty ministers, directors of religious education, missionaries, district superintendents and other leaders in the area around Ypsilanti spent an entire day early in the spring making the preliminary plans for the summer church program for boys and girls. Their plans included suggestions for a leader's institute and for vacation church schools in two cities and several towns, as well as in the Willow Run bomber plant area. There are thousands of children in these communities who must be cared for. Where there are children, there are schools. Therefore, a vacation church school for every public school district!

One of the best ways to reach the goal of the United Christian Education Advance—"Reach every person with Christian teaching"—is to have a vacation church school in every community. It provides fun and friends for the children and helps them to find faith in God. Miss Mildred

International Journal of Religious Education

Widber, Children's Director of the Congregational Christian Churches, says, "The biggest and the greatest task to which we can give ourselves this summer is to live, work, play and worship with boys and girls, so that they shall come to understand better what it means to be a Christian and so that, understanding, they shall desire to become one, too. Growing as Christian world citizens in thought and deed will follow, if we their elders are also growing in that direction."

Vacation church schools have a variety of patterns; they are readily adapted to the local needs and resources. A vacation church school may be held from one week to twelve weeks, but it is best to have it for at least a month. It is usually held for three hours in the morning, but some are held in afternoons, a few for older boys and girls and adults are held at night, and others last all day. Some are sponsored by a single church, some by a community group of churches and others by a city-wide committee or a Federation of Churches.

"Delinquency is a deficiency disease. It comes from a lack of spiritual nourishment," says Dr. Martha MacDonald of the Children's Bureau in Washington. We may be tired of hearing about "juvenile delinquents" and "door-key children," but what have we done about them? The informality and varied activities of the vacation schools make them attractive to boys and girls, and through them Christian men and women can give the needed guidance they will not get elsewhere. We, each one of us who call ourselves "Christian" have a responsibility here. Let us ask ourselves these questions:

Have I helped to sponsor a vacation church school?

Has my church had a vacation church school or helped to support one?

Has my community made plans to help every boy and girl to have a good summer this year and to "reach them with Christian teaching" in this effective way—a vacation church school?

Advance sharpens evangelistic emphasis



FROM ITS BEGINNING, the Advance has constituted a marked evangelistic emphasis in Christian education. Its goal, "Reach every person with Christian teaching," could mean nothing else. During its first

two years, it has done much to focus attention upon the evangelistic responsibility of the Christian teacher.

Plans now developing will devote the next two years chiefly to bringing inspiration and help to the volunteer Christian teachers of the continent—two million of them—in facing more effectively this evangelistic task. The teacher's responsibility is interpreted as two-fold: (1) to bring within reach of their teaching the unchurched half of our population; (2) to bring all under their teaching influence to a definite decision for Christ and the Church at the appropriate time and by constructive educational methods.

To reach these hosts of teachers with inspiration, guidance, and help, a comprehensive field program is being projected. Since the agencies of evangelism of our denominations and councils as well as the religious educational agencies are concerned in this purpose, the program is being projected jointly. The Department of the Advance of the International Council and the Department of Evangelism of the Federal Council have set up a joint committee on educational evangelism. They are urging the corresponding agencies in the denominations to make provision for similar cooperation.

The first approach to the field will be through a series of state-wide conferences on "Evangelism through the Church School," with each of which will be combined a "Mission to Christian Teachers" in the city in which the Conference is held. These Mission-Conferences will be of three days' duration. They will be served by strong national teams of educational and evangelistic leaders. The first series will be held in October and November, 1944, and are already being set up.

The "Conferences on Evangelism through the Church School" will occupy the day sessions. They will call together the employed field personnel of the denominations and councils within the state. These responsible field leaders, with the help of the national team, will plan a program of field service which will bring inspiration and help to the masses of church school workers throughout the state. This may be done through "Missions to Teachers," "Sunday Conventions," "Leadership Schools," or other field enterprises. The Conference will plan and schedule these to be carried out during the ensuing year or years.

The "Missions to Christian Teachers" will occupy the late afternoon and evening sessions. They will call together the teachers, superintendents, and pastors of the city and vicinity to give them directly as much help and inspiration to undertake their two-fold evangelistic responsibility as can be done in the three days. These "Missions" will be suggestive of what needs to be done on a state-wide basis.

In states where there are state councils, negotiations are under way to set the dates, select the places, and begin the promotion of these Mission-Conferences. In states where there are no councils, the field workers are being invited to meet and plan jointly for them.

Each national team will include the following religious educational workers whose services will be contributed by the national denominational boards or by the International Council: a national children's work specialist; a national youth worker; an adult work specialist; and a leadership education executive. Prominent ministers, seminary teachers, and evangelistic specialists will complete the teams.

While much attention will be focused upon these Mission-Conferences next October and November, they are only a beginning. They will open the broad field program by which it is hoped to make every church school worker of the continent more aware of his or her evangelistic responsibility and more competent and eager to undertake it. Of course the Advance continues in all its aspects: home, church, and community. This series of Mission-Conferences constitutes a major field outreach of the Advance to dramatize and expedite the particular evangelistic mission of the Christian teacher.



Worship Programs



May

THEME FOR MAY: *Worshiping God*

To the Leader

The services for this month seek to help children to worship God through: forgetting their personal needs as they think about God's greatness and majesty; thinking about God also as being near and eager to help them in their everyday living; understanding that God knows what is best for them and answers prayers which are unselfish and thoughtful; that God will speak to them in their thoughts and help them to know what is right and good; that in praying for others they come close to God and to those for whom they pray.

The following books will help leaders in their own prayer life and in guiding the prayer life of children.

Prayer, by George A. Buttrick, Abingdon-Cokesbury, 1941.

The Faith of Our Children by Mary Alice Jones, Abingdon-Cokesbury, 1943.

Tell Me About God, by Mary Alice Jones, Rand McNally, 1943.

Activities That May Lead to Worship

1. Reading prayers written by others.
2. Writing prayers and choosing prayers for a book of prayers for the family.
3. Taking a walk out-of-doors to find beautiful and wonderful things.
4. Arranging a nature table telling of the wonders of God in the month of May, and sharing these wonders with the kindergarten children.
5. Celebrating National Family Week, May 7-14, by inviting their parents to worship with them one Sunday.

May 7

THEME: *God is Great and Wonderful*

PERIOD OF FELLOWSHIP: Teach the "Sanctus" from Gaul's "The Holy City." Help the children to understand that holy means wonderful and great and that hosts means a great number.

PRELUDE: Music of hymn, "Holy, Holy, Holy, Lord God Almighty."¹

CALL TO WORSHIP:

I will give thee thanks with my whole heart:
I will worship toward thy holy temple,
And give thanks for thy loving kindness and for thy truth.

For great is the glory of God.

HYMN: "Praise Ye the Lord"²

LEADER:

A long time ago someone thinking about God's wonderful world said, "Great things doeth he, which eye cannot comprehend." He meant that God had made so many wonderful things that he could not understand it all. I cannot understand it all either. Let us bow our heads and think together about some of the wonderful things God has made which we cannot understand and which fill us with wonder.

(Pause after each line)

¹ Found in the *Church Hymnal for Youth* and most church hymnals.

² *Song Friends*, Blashfield, The Vaile Co., Illinois.

Primary Department

By Ellen E. Fraser*

The great blue sky;
Sun and moon and stars;
Rolling hills and tall, tall mountains;
Coal and oil and shining metals deep in the earth;
Food which grows out of the earth;
Seeds that grow into flowers and trees;
O God, all of these
And many more
Are the works of thy love and thy greatness.

HYMN: "Sanctus"¹

LEADER:

Each month as it comes around brings with it something lovely that makes us glad and makes us wonder at God's great love in planning so many beautiful things. I am going to read to you what someone said about the month of May.

MAY³

O glad am I
For the month of May,
For the song of birds
So cheery and gay;
For fluffy white clouds
And the blue of the sky,
For the gentle warm breeze
That seems to say,
"God sends you his love
In this month of May."

PRAYER: O God you are very great. We praise you and thank you for your wonderful world. Amen.

HYMN: "I Will Sing to the Lord"⁴

May 14

THEME: *God is Near*

PERIOD OF FELLOWSHIP: Ask the children to tell about the things on their nature table or to tell about the great and beautiful things they saw in the out-of-doors.

PRELUDE: "Sanctus"¹

LEADER:

You have told about some great and beautiful things you saw this week. Have you ever had a feeling of joy and wonder as you looked at something beautiful? These feelings of joy and gladness are a kind of a prayer even when we do not put them into words. We forget all about ourselves and come very close to God.

HYMN: "Sanctus"¹

LEADER:

Someone a long time ago wrote:
"I will lift up mine eyes unto the hills
From whence cometh my help.
My help cometh from the Lord,
Which made heaven and earth."

I think he was saying that God is great and wonderful and creator of all things in heaven and earth, but that God also is near and will help us. We do not always ask God for things that are the best for us

* Director of Nursery, Kindergarten and Primary Departments, Madison Avenue Presbyterian Church, New York, N. Y.

³ Used by permission of the Baptist Board of Publication.

⁴ *Sing Children Sing*, by Thomas, Abingdon, 1939.

and sometimes we ask God to change his plans, forgetting that there are many other people in the world. God has made plans for his world and it would not be for the good of all people if he changed them to suit certain people. The boy in the story I am going to tell you found this out.

STORY:

BOBBY LEARNS ABOUT PRAYER

It was Wednesday afternoon and Bobby came running home from school. He ran up the back steps of his house and through the kitchen door calling, "Mother, mother, where are you?"

"I am here in the living room, Bobby," said his mother. "What are you so excited about?"

Bobby ran into the living room. His mother was seated in the big, blue, high-backed chair mending Bobby's sock. Bobby flung down his cap and his books and sat on the floor at his mother's feet. He looked up at her and his eyes shone with excitement.

"Mother, what do you think?" he said, "Our class is going on a picnic Friday right after school. We are going to take our swim suits and our supper. Mr. Preston said if it was all right with our parents we could stay until after dark and make a fire and roast hot dogs."

"That's wonderful, Bobby," said mother, as she put aside her mending. "I will order some frankfurters from the butcher tomorrow, and later we will go up in the attic and get out your swim suit."

"I can hardly wait, Mother," said Bobby, "It will be the first picnic and swim of the year. I wonder if I still remember how to swim. Mother, do you think it will be a clear day?"

Mother smiled as she said, "Bobby, I am not a weather prophet, but I do hope it will be a clear day."

"I just don't think I could stand it if it rained. If I asked God to make it a clear day, will he answer my prayer?"

"Bobby," said Mother, "do you remember that we have often talked about the plans God has made for his world? We found that day always followed night and the seasons always followed each other in the same way. God has planned for his world. He has planned for rain and for sunshine, too. You and the boys of your class want a clear day Friday. There may be a farmer who has just planted seed. He is hoping for rain. God cannot change his plans to suit everybody. Just think what a topsyturvy world it would be!"

"Yes, I guess everything would be topsyturvy," said Bobby. "With some people wanting rain and others wanting a clear day, God couldn't answer just my prayer. But I will be so disappointed if it does rain. I hate to think about it." Bobby sighed and looked very unhappy.

"Yes, you will be disappointed, Bobby," said Mother. "It is very important that we learn something about disappointments. You can ask God to help you to be a good sport if it does rain, and not complain and make others unhappy, just because you can't have the picnic. That kind of a prayer God answers, because you are asking God to help you do what is right and good. You are trying to find and to do God's will. You become a co-worker with God."

Bobby was quiet for a moment. Slowly he got up off the floor. "Well, I'll try, Mother," he said. "I'll ask God to help me

not to be unhappy about Friday if we can't have our picnic."

As Bobby went upstairs to change his clothes to go out and play, he felt better about everything. If it rained Friday, there would be other clear Fridays. It would be hard to wait and he would be disappointed, but Mother said God would help him to be a good sport. Mother always helped him to understand a better way.

E. F.

PRAYER: O God, help us to know what is right and good. Help us to be brave and kind even when we can't have our own way. Help us to understand that when you do not answer our prayers, it is because it is not best for us or for someone else. Amen.

HYMN: "Lord of the Sunlight."²

May 21

THEME: *God Speaks to Us in Our Thoughts*
PERIOD OF FELLOWSHIP:

If the children have written prayers, ask them to read them to the group in this period. Ask the group to decide whether they are the right kind of prayers. Help the children in evaluating their prayers by asking, "What do these prayers ask for? Do they ask for things or for help to do hard things and to be helpful? Do they ask God to help us to do the things he wants us to do?"

Teach one of the following prayer hymns, if the children do not know one: "A Prayer,"⁴ "Lord of the Sunlight,"² or "Morning Hymn."^{2,5}

PRELUDE: "Communion" Batiste^{2,5}

PRAYER:

O God, we come to this place of worship to think about you.

We praise you for the wonder and beauty of your world.

We thank you for your goodness to us.

We ask you to help us, each one, to be more thoughtful and kind, and to be brave and ready to do the hard things that are right.

Hear our prayer, O God, and help us. Amen.

HYMN: "Sanctus"¹

LEADER:

The Bible tells us that "Jesus of Nazareth . . . went about doing good." He always seemed ready to help people. When he saw that some people were unhappy, he wanted to make them happy. He always seemed ready to help no matter how tired he was. He didn't seem to think about himself. He didn't get cross or impatient. "What is it makes him able to do so much more than we?" his friends asked. One day they came to understand how Jesus could do so much and still be loving and kind.

STORY:

WHAT MADE JESUS DIFFERENT

"What makes Jesus so different? How is he able to help people so much without becoming cross and tired?" wondered four of Jesus' friends, Peter, Andrew, James and John.

They had watched him help many people. Unhappy people after talking to him would go away happy, sometimes singing. People who had done wrong things and made others unhappy would go away wanting to do right.

Everywhere he went crowds followed him. "Speak to us," they would say, "and tell us about God."

Sometimes he would stop along the way-side and other times beside the sea and tell the people that God loved them. "God loves you," he said. "He wants you to help him

and show his love to others."

"How does he know so much about God?" wondered his friends. Soon after they found the answer to this question.

Early one morning, after a busy day of helping, Jesus' friends awakened and could not find him. A crowd of people was waiting outside of the house where Jesus was staying. They wanted to see Jesus. They wanted to hear more about God's love and care. "Let us try to find him," the four friends said. Perhaps Jesus had gone away to rest, but they would try to find him.

They went through the city streets, but he was not on any of them. He was not in the homes of his friends. They came to the edge of the city to a desert place. They walked on and on. Then suddenly they saw him. He was kneeling. He did not see them, for he was praying. For a long time his friends watched him. They understood now why Jesus had so much strength and love to help others. He asked God to help him, to give him strength to be more helpful. He spent time talking with God and listening to God speak to him in his thoughts. Then he was ready to go out and meet people again. God could work through Jesus, because Jesus kept so close to God.

LEADER:

Jesus did not ask for things. He asked for help and strength to do God's work. He listened to God speak to him in his thoughts. We do not always have to say words when we want to come close to God. We can be quiet and let God speak to us in our thoughts. Let us be quiet now and think of the many things you would like to thank God for.

Silence

Leader: Let us tell God how sorry we are for some unkind thing we have done.

Silence

Leader: Let us think about ways in which we might be more helpful.

Silence

Leader: Let the words of our mouths and the thoughts of our hearts be pleasing in thy sight, O God, father of us all. Amen.

HYMN: "Lord of the Sunlight"²

May 28

THEME: *Praying for Others*

PRELUDE: "Communion" Batiste^{2,5}

CALL TO WORSHIP:

Junior Department

*By Edith Kent Battle**

THEME FOR MAY: *We Thank Thee for Our Church*

For the Leader

The general theme of the services for this month, with its adaptation for each Sunday, should give opportunity to deepen the feeling of responsibility and interest in their own church among the children who joined the church recently, and to awaken a livelier interest and greater respect for it among the others. There may be one session when the pastor can be present, informally, to share in the service. Perhaps a poster can be prepared, with the Thought for the Month printed plainly, and a picture of the local church mounted above it. Even a small photograph reproduced on the church bul-

Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord.

Ye that stand in the house of the Lord, in the courts of the house of our God;

Praise the Lord; for the Lord is good:

Sing praises unto his name.

HYMN: "O Sing to God"⁴

LEADER:

When you pray do you ask God to love and help your parents and friends? Does it make any difference to you? Do you feel kinder towards the people you pray for? We do not understand all there is to understand about praying for others. We do know that it makes us feel more loving and kind towards those for whom we pray. In some wonderful way we do not fully understand, they feel our love, too. It is God's love working through us. Let us be quiet and think about others. Let us think about our parents and friends.

Silence

Leader: Let us think about people we do not know, people who, because of the war, are unhappy, and ask God to help them to have strength and courage.

Silence

Leader: O God, hear our prayers, and grant that those for whom we prayed will feel your love and ours. Amen.

HYMN: "Lord of the Sunlight"²

POEM:

GOD THE CREATOR AND FRIEND

O God, maker of blue sky
Spread with stars
And lighted by the sun and moon;
O God, maker of mountains
So tall and high
And purple majestied;
O God, maker of little things,
Tiny grains of sand
And drops of water;
O God, great creator,
We are glad
That you are also our friend
And that you will hear
Our prayers:
Our prayers for strength and courage,
Our prayers for others.
O God, lover of all people,
We praise you and thank you
For your goodness and your love.

E. F.

HYMN: "Sanctus"¹

letin would be effective.

If pictures of the missionary work of the church are available, they should be arranged for the last session so that the children may examine them after the morning session, perhaps on a screen or poster-board.

May 7

THEME: *Our Church—Where We Worship God Together*

PRELUDE: "O Worship the King"

THOUGHT FOR THE MONTH (written clearly on blackboard or poster, to be referred to each Sunday):

Our church is a place for thoughts of God; a temple of worship in quiet prayer and in sermons and songs of joy; a school for learning the way of Jesus; a house of friendship, where all are welcome; a home, where families gladly share with neighbors near by, and those who are far away.

How many things a church may be!

How much our church can mean to me!

E. K. B.¹

⁵ Primary Music and Worship, Presbyterian Board of Christian Education, 1930.

* Nashville, Tennessee.

¹ From Junior Lessons.

CALL TO WORSHIP:

Leader: Psalm 122:1

Response: Psalm 100:4

HYMN: "Houses of Worship"; or, "With Happy Voices Singing."

INTRODUCTION TO THEME:

When we speak of "our church" we mean something much greater than a house of worship. We think of the church that is made up of people, people who want to follow the way of Jesus in loving and worshiping and serving God, our Father. All of us here are part of our church, every boy and girl, every teacher and leader; those who have promised to be responsible members, and those who have not yet done that. We all share in the loving interest and friendliness of our pastor, and all of us can share in the work of our church in some way. All of us may meet with our pastor and all the others in the services for worshiping God, for learning of him from the Bible, for praising him together with joy. Our church has many treasures for us; and each of us has something to give to our church.

Each Sunday of this month we shall be thinking, in this service, of what our church means to us, the joys and opportunities it gives us. Look at the thoughts of our church written here. We will read it together. (Read together, first silently, then aloud in unison, the *Thought for the Month* above.)

Today, we will think of what our church means to us as "a temple for worship, in quiet prayer, and in sermons and songs of joy . . . a place for thoughts of God." Listen to these words of an ancient Hebrew psalmist, about the people worshipping God together in the sanctuary. (Read Psalm 96:1, 6-9)

STORY:

ONE SUNDAY MORNING

One Sunday morning, two junior boys sat with the congregation in their church at the morning service. When the organ music began for the first hymn, one of the boys stood up with the others; but he did not sing with them. He had not bothered to find a hymn-book or noticed when the minister gave the number of the hymn. Hymns, he thought, were just a part of church, not very interesting. He fidgeted a little while the minister made some announcements. During the prayer he was quiet, but his thoughts were busy with something he planned to do at home, and so he did not really pray with the others. When the minister read from the Bible and then began his sermon, the boy took up the story-paper he had been given in church school, and read it instead of listening. When the service came to an end, he was one of the first to leave the church. "I'm glad that's over," he said to himself.

The other boy listened to the soft organ music and found the hymn when the number was given. He did not know the tune very well, but he read the words and soon found he could join in the singing. He looked at the others, singing together, and at the minister, and the choir leading them all. The minister was his friend, he knew, and many of the others too. "I like our church," he thought. "I guess God does, too, because everybody's here to think of him." It seemed to him that the minister's prayer was his prayer, and that God must be listening. When the minister read from the Bible, he found the place and read it in his own Bible that he used in church school. Some of the sermon he did not understand very well, but some of it he did, and he remembered it afterward. "Our church is beautiful," he thought while they sang the last hymn. "I like to be here."

One of the two boys carried a treasure with him from the church, on that Sunday morning. The other went away no richer than before, from the same church, the same Sunday morning.

PRAYER:

Show us, our Father, how to worship truly when we meet together in our church. Guide our thoughts, our feelings, that we may be sure of thy presence, thy love and wisdom among us there, and with us wherever we go. Amen.

THIS WE WILL DO (reading by one class, prepared beforehand and standing before the others, response by the group):

Leader: I want each person here to think of our church service of worship. Think what you may do when you attend that service, so that you may have treasure to take away with you. (Brief pause.) When Mrs. Blank's class reads what they have thought of, I should like everyone who is willing to respond with, "This we will do."

Class: We will remember, when we meet with others in our church service, that all of us are there to think of God, our loving Father.

Response: This we will do.

Class: We will join in the hymns, the reading of the Scriptures, and in the prayers, with our hearts and our voices.

Response: This we will do.

Class: We will listen in quietness and try to understand the minister's message, and remember it.

Response: This we will do.

Class: We will give whatever gifts of money we can, in loving sacrifice.

Response: This we will do.

OFFERING

Hymn: "Thy Work, O God, Needs Many Hands"

Prayer: Our Father, we bring our offering of money, remembering that all we have has come to us from thee. We dedicate it to the work and service of our church, in the way of Jesus. Amen.

May 13

THEME: *Our Church—Where We Study the Bible Together*

PRELUDE: "With Happy Voices Singing"

INTRODUCTION TO THEME (read by the leader):

We thank thee for our church, O God our Father!

For the friendships we have known in this thy house;

For the joy of singing and praying together, Of studying the wisdom and truth of the Bible;

For quiet times together to think of thee, To listen in silence, and to hear thy message; For the memory of those who have met with-in these walls

To worship thee, to strengthen and encourage one another.

We thank thee for our church, O God our Father!

HYMN: "For Man's Unceasing Quest for God," verses 1, 4, 5

UNISON READING by the whole group: The Thought for the Month (above)

WE STUDY THE BIBLE IN OUR CHURCH:

Leader: Long, long ago, a Hebrew writer in the land of Palestine, out of his longing to know God, his thinking of God, his experiences, wrote the thoughts God put into his mind. We find his thoughts in the book of Psalms, in the Bible we study here in our church. Listen to some of his thoughts in the 90th Psalm. (Psalm 90:1-2, 16-17, read by a child prepared beforehand. Another familiar Psalm may be chosen, if preferred.)

Leader: Another Hebrew writer, a prophet, who spoke to the people boldly the message God gave him, wrote his message that it might not be forgotten. This is part of it, kept for us in the book of Micah, in our Bible. (Micah 6:8, read by a child.)

Leader: When Jesus was a boy in Nazareth, he read and studied the books of the Old Testament, in our Bible. He often spoke of them in his teaching, and once he read from the book of Isaiah in the Nazareth synagogue. (Luke 4:16-20, read by another child.)

Leader: When the disciples and followers of Jesus began to go as far as they could to preach the gospel he taught, and to help people to live in his way, they were eager that his words and deeds should not be forgotten. Because of that, the four stories of his life in the four Gospels were written and kept. Other writings too were treasured by the first Christian churches—stories, letters, sermons of the leaders in Christian faith. All of them are in the New Testament in the Bible we study in our church today. From the time when those writings were treasured by the first Christian churches until now, the church has been the guardian and teacher of the Bible.

POEM: (read by a third-year junior):

O God, whose guiding wisdom taught

The searchers after truth

Who wrote these books, guide us, that we

May find it, in our youth.

Show to our willing hearts and minds

The truth, the beauty here,

And may we see, in Christ the Lord,

Thy love for us made clear.

—E. K. B.³

HYMN: "O Son of Man, Thou Madest Known"

OFFERING HYMN AND PRAYER: As on last Sunday.

May 20

THEME: *Our Church—A House of Friendship*

PRELUDE: "My Master Was a Worker"

CALL TO WORSHIP: Psalm 122:1; 100:4.

HYMN RESPONSE: "Father, Hear the Prayer We Offer"

SCRIPTURE READINGS:

Leader: Among the followers of Jesus in those first Christian churches, long ago, there grew up strong and lasting friendships. There were friends who loved and helped each other, who together helped and taught others in the way of Jesus, their Leader, who had said, "You are my friends, if you keep my commandments." These are his words, that they remembered. (Read John 15:11-15)

Paul was one of the leaders in the church of that time. He put into words what *loving one another meant*.

One of the Group, (ready beforehand): I Corinthians 13:4-8a (Use a translation with the word *love* for the older version charity.)

HYMN: "My Master Was a Worker" verses 2 and 4

LEADER:

A stranger in a city of Canada, coming from the United States, was passing by a church on a down-town street. On the grass in front of the church a sign was set up, which said, "This is a House of Friendship. Come in and worship with us." It was like a friend's voice calling to her, and she did not feel like a stranger, then. It was a weekday, but the church was open, and she went in to sit quietly for a little time, to think and pray, and remember her own church at home.

² From Boys and Girls.

³ From The Elementary Teacher.

Our church is a "House of Friendship," if we make it so. Can we—all of us in our department—do something more than we have been doing, to make it truly that? What can you think of? (Encourage suggestions from the group, giving each one consideration. Ask the group to remember, and try to carry them out. Then ask them to repeat together.)

How many things a church may be!
How much our church can mean, to me!
PRAYER: Show us thy ways, O Lord; teach us thy paths. Lead us in thy truth, and teach us. Show us how to love and help one another, as Jesus taught. Amen.
OFFERING: As for May 7.
CLOSING HYMN: "I Would Be True"

May 27

THEME: *Our Church—Our Link with Far Places and People*
PRELUDE: "This Is My Father's World"
INTRODUCTION TO THEME:

Leader: When someone asked Jesus, "What is the greatest commandment of all?" this was his answer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." And then, when he was telling the disciples to carry on his work, he said to them: "Go ye therefore, and teach all nations," and "You shall be my witnesses . . . unto the uttermost part of the earth."

All through the ages, Christian churches have been sending messengers of many kinds, and in many ways, to tell the Good News, and to teach the way of life Jesus taught, all around the world, because they have believed that God is the Father of *all* men, and the world is one family where all men are brothers, in "one great fellowship of love, throughout the whole wide earth." Our church belongs to that fellowship, and shares in sending its message. Let us sing the song that expresses that feeling.

HYMN: "In Christ There Is No East or West"
LEADER: All of those who came to Jesus for help received it, whoever they were. None of them were foreigners, or enemies, or worthless persons, to Jesus. He loved them, and they needed him. He made their whole lives different.

WHOEVER CAME TO HIM:

(Five children should be prepared beforehand to read or tell the following incidents. They might be chosen from one class whose teacher could help them get ready.)

1. A woman in the country northeast of Galilee, who was a Greek, never forgot the day when Jesus healed her young daughter.

2. A leper who had no home but lonely caves and fields, whom nobody would come near, remembered all his life the day when Jesus put out his hand and touched him, and said, "Be thou clean," so he could have work and friends and joy.

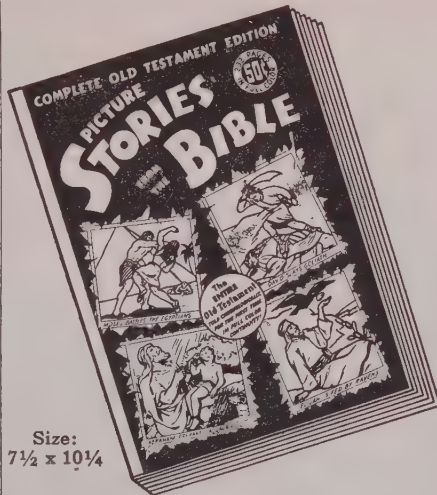
3. Bartimaeus, a poor blind beggar, became a happy man who could see, and work, because Jesus, coming along the road to Jericho one day, heard his cry for help.

4. A Jew named Zacchaeus, who had grown rich by cheating other people, became a different sort of person from the day when Jesus came to be a guest in his house.

5. Jesus had a sort of traveling school, made up of young men whom he loved and taught day by day to be his messengers. They were his disciples, or "learners." The missionary work of all the Christian churches began with the work they carried on.

LEADER:

We have studied often the missionary work of our church in other lands. I wonder if



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you can think of five ways in which our church is helping those people, following the example of Jesus. (Five ways which the leader may have in mind are—Giving the Bible in their own language, setting up churches for worship, establishing schools, improving health conditions, teaching better ways of working, helping them to have better, happier homes. The children may think of other ways.)

LEADER:

When we share in the missionary work of our church with our money, or other gifts, with our loving interest and study, with our

prayers, our church becomes a kind of link, a bond that unites us with people in far places, where we cannot go ourselves. We will remember that, when we bring our special offering, when we read and study and pray about our church's work. Let us read together our Thought for the Month. (See above, May 7)

PRAYER HYMN: "Father, Hear the Prayer We Offer"

OFFERING: As for May 7

CLOSING HYMN: "The World One Neighborhood"

In a way, this is a time of darkness all over the world. There is war and suffering and many families are separated. Some people get angry and curse this darkness, complaining about rationing and having to do without things. Others light candles of hope and gratitude, thanking God for the blessings they still enjoy. In the light of our candle, this morning, let us thank God for American homes that supply love and comfort throughout our land. Like those families in New York, let us sing in the light of our candle.

HYMN: "O Beautiful for Spacious Skies"

REMARKS, by adult leader: As we worship this morning we are to hear about various family customs of different kinds of homes in America. Just now we shall hear from three "guests": a "Friend from a Farm"; a "Son of the City"; and an Indian boy, "Flying Feathers from the Forest." (Three intermediates who pretend they are such persons.)

TALKS by intermediates:

FRIEND FROM A FARM

People who live in the city sometimes think that farm families get bored, so far from movies and other city amusements. Not our family. One reason is that we're too busy. There's so much to do on a farm; everyone has to help. But we often have fun as we work. There are the corn husking parties when families from miles around gather at a neighbor's farm and see who can husk the most corn in a certain length of time. There are harvest days when farmers help each other and when our mothers and sisters get good meals that we all enjoy together. Then, on our farm, at least, there are the family gatherings at sunset when we sit on a hill and watch the colors fade, and sing together. Another nice thing about our farm family is its size. There are lots of us to share the work and the fun. Yes, farm life is good, and farm families have fun because they work and play together.

SON OF THE CITY

As my name suggests, I was born in a large city. I grew up liking the tall buildings, the crowds of people, the stores. But best of all I have always loved my family. Why? Because we've always done things together. There are five of us but now my brother is in the army. We have only three rooms in a basement; maybe we've had to learn to enjoy each other because we've lived so close to each other all the time. Some families like ours quarrel. I guess we don't because we keep busy doing other things. There's the doll house that all of us except my little sister made for her. There's our nice bright kitchen we fixed up for mother, using orange crates for shelves, and apple boxes piled up in modernistic fashion to make a cabinet. You should see it! We all worked together to paper the living room with a wallpaper sample book! No, we don't have nightmares! And then there's our work corner where we're always making things together. And now that Ralph is overseas, we're making a stamp album. Each night we write him a letter. Then we have a short time of worship when we thank God that a member of our family is helping to make all families free and happy as we have always been, and then we pray for him.

FLYING FEATHERS OF THE FOREST

When we dedicated our home, our parents and their neighbors sang these words:

Rising Sun! when you shall shine,
Make this house happy.

1 From *The American Anthropologist*, Vol. VI.

Intermediate Department

By Louise B. Griffiths*

THEME FOR MAY: *Christian Homes Around the World*

For the Leader

The aims of the programs for this month are: (1) to guide boys and girls to appreciate home life in America; (2) to help them express their gratitude for their own Christian homes; (3) to bring out the importance of Christian homes throughout the world; and (4) to cause the students and their families to adopt missionary projects that will enable them to share with other homes and to help make all homes Christian.

The boys and girls may wish to invite their parents to one or more of these programs. A "planning period" is therefore included in the first service so that the students can decide when to invite them. In addition to these Sunday morning services, a "home festival" held during the week or on a Sunday evening would be an excellent event. Such a festival may include program contributions by families.

In these times junior high school boys and girls have great need of family fellowship that will provide security in a fast changing world. Such fellowship will also help them to overcome fears for loved ones in battle or to bear grief from loss of loved ones. These worship services and any family programs that grow out of them should suggest to boys and girls ways of building Christian family fellowship in their homes.

Additional material for these worship services or for a family festival, can be found from the following sources:

United We Grow, by Thelma D. Diener, Friendship Press, N. Y., 50 cents.

Everything Counts, by Margaret B. Cobb, Friendship Press, 50 cents.

Fun and Festival Among America's Peoples, by Katherine Rohrbach, Friendship Press, 25 cents.

Get Together, Americans, by Rachel Davis-Dubois, Harpers, \$1.75.

National Unity Through Intercultural Education, Rachel Davis-Dubois, Office of Education, Washington, D. C., 15 cents.

Intercultural Education Workshop, 204 East 18th St., New York City. Ask for suggestions for conducting home festivals.

Committee on Overseas Relief and Reconstruction, 297 Fourth Ave., New York City.

* Teacher and writer, Godfrey, Illinois.

Ask for suggestions concerning ways in which families in America can help families in war torn lands.

Motion Pictures

Our Children's Money. 2 reels (30 min.), 16mm. Silent, \$3.00. Intended more for parents than for boys and girls, the film nevertheless gives insight into the need for cooperation in the home and the sharing of responsibilities as a better means of appreciating what the home offers.

One Tenth of Our Nation. 28 min. 16mm. Sound, \$4.50. The Negroes of the rural South and their problems in maintaining a home with a decent standard of living and in achieving an education.

Available from denominational publishing houses, members of The Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Avenue, New York 10, N. Y.

NOTE: Films on the homes of various nationalities inside and outside the United States may be obtained through denominational mission boards.

May 7

THEME: *Praise God for American Homes!*
AS STUDENTS GATHER:

If possible, collect as many pictures of different kinds of homes in America as you can: large and small homes, city apartments, farm houses, trailers, defense houses, Indian teepees, Eskimo igloos, houses of Spanish design, homes of Colonial architecture, Italian families, Oriental families, Negro families, Jewish families, etc. Have early comers mount them and arrange them on a screen for your worship center.

THE WORSHIP CENTER: Before the screen carrying the pictures of family life and homes, place a small table bearing a single candle.

PRELUDE: Music to be used later for the hymn, "O Father, Thou Who Givest All," or "O Happy Home, Where Thou Art Loved the Dearest."

OPENING WORDS, by an intermediate, as he lights the candle.

During the time when blackouts were being enforced in New York City, a family festival—that is, a party in which many families were sharing a good time—was taking place when the lights were suddenly put out. An Italian lit a candle and held it up so that the many families, most of them immigrants representing different national backgrounds, could grope their way about. Then they sang in the light of that one candle until the blackout was over. One person said that it reminded her of an old Chinese proverb: "It is better to light a candle than to curse the darkness." (Speaker lights candle.)

REMARKS, by adult leader, referring to proverb just quoted.

beautify it with your beams;
 Make this house happy.
 God of Dawn! your white blessings spread;
 Make this house happy . . .
 May peace around this family dwell;
 Make this house happy.
 And our house has been happy. We are
 happy now, even though my two big brothers
 have gone to war. We are happy because we
 see beauty around us, because we believe
 that our family is one, and that we must all
 work together and help, each in his own
 way. We are happy because we have wonder-
 ful festivals when all the families of our
 tribe join together. As it bothers our Italian
 friend, something bothers me, too. It is the
 fact that people of different races and na-
 tionalities sometimes stay apart. One of our
 chiefs once said:

"There are birds of many colors—red,
 green, yellow—yet it is all one bird. There
 are horses of many colors—brown, black,
 yellow, white—yet it is all one horse . . .
 So men: in this land where once were only
 Indians are now men of every color—white,
 black, yellow, red—yet all one people."²

DISCUSSION:

Have students name families of other races
 and national backgrounds whom they know
 who have fine fellowship. Close the discussion
 either by having students make up a stanza
 about families to sing to "O Beautiful for
 Spacious Skies," or by having them sing
 these words, suggested by another group:

O beautiful for happy homes
 With loving families,
 Of every race and creed and class,
 From great and small countries.
 America! America!
 God shed His grace on thee,
 And crown thy good with brotherhood
 From sea to shining sea.

HYMN: New words to "O Beautiful for
 Spacious Skies"

OFFERING, preceded by remarks: Of course,
 all loving families are not happy. Poverty,
 race prejudice, sickness are causing many
 families to suffer that would otherwise be
 happy. Our offering will enable our mis-
 sionaries and church workers to help such
 people.

PLANNING PERIOD: When future family pro-
 grams are discussed.

HYMN: The following hymn may be learned
 and used to the tune of "O Master, Let
 Me Walk with Thee" as a theme hymn
 during the entire month:

O Father, thou who givest all
 The bounty of thy perfect love,
 We thank thee that upon us fall
 Such tender blessings from above.
 We thank thee for the grace of home,
 For mother's love and father's care;
 For friends and teachers, all who come
 Our joys and hopes and fears to share;
 For eyes to see and ears to hear,
 For hands to serve and arms to lift,
 For shoulders broad and strong to bear,
 For feet to run on errands swift.
 For faith to conquer doubt and fear,
 For love to answer every call,
 For strength to do, and will to dare,
 We thank thee, O thou Lord of all.³

REMARKS:

The Jews are known for their many family
 ceremonies and their strong family fellow-
 ship. At certain ceremonies, the Jewish
 father waves a "lulov" or palm branch,
 pointing to the four corners of the earth.
 This he does to remind his family that people

² From *Get Together, Americans*, by Rachel
 Davis-DuBois, Harpers.

³ By John Haynes Holmes. Used by permis-
 sion.



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from the four corners of the earth are one
 under God. At many family ceremonies,
 the Jewish father repeats an ancient benedic-
 tion. We shall use this benediction each
 Sunday this month.

BENEDICTION: Numbers 6:26.

May 14

THEME: *Thank God for Christian Homes*

AS STUDENTS GATHER: Have students write
 upon slips of paper brief statements about
 occasions which helped to create or which
 exemplified Christian fellowship in their
 homes; e.g. family attendance at church;
 family worship; baptism of baby brother,
 etc.

PRELUDE: Music of "Blest Be the Tie that
 Binds"

CALL TO WORSHIP: Psalm 68:6a.

HYMN: The new hymn learned last week

BIBLE READINGS: by two intermediates:

Ephesians 6:1-4; I John 2:9, 10

HYMN: "Joyful, Joyful We Adore Thee,"
 stanzas 1 and 3

TWO STORIES: (May be told by two inter-
 mediates or used in a talk by the adult
 leader.)

JUST LIKE HOME

Three American soldiers who had been
 sent to India, were very homesick. The rainy
 season was most depressing, and their
 thoughts about mother, dad, brothers and
 sisters, made them feel better for only a
 moment. Then it seemed that the rains
 poured down harder than ever.

One day there was a visitor in camp. An
 American! The three homesick soldiers
 were excited. They didn't ask who the
 American was; they just went out in search
 of him. But alas, the American had left
 when they reached the spot where he had
 been reported to be. A fourth soldier greeted
 them, however, with eyes shining. "He lives
 here. He's asked us to his home," Jim said.
 They agreed to go with him to the American's
 home.

They received a hearty welcome from the
 man and his wife. They played with the
 three kids. They emptied the cookie jar.
 They had a really good time. Then the man
 suggested that they sing some of the songs
 they had sung in America. They sang
 "White Christmas" and then some Negro
 spirituals, and then hymns. Suddenly it
 dawned on the boys. These people were mis-
 sionaries! The kind of people they had heard
 about in Sunday school at home. They stayed
 until midnight.

Many other similar nights followed. A
 Christian home in a far away land brought
 much happiness indeed.

BROWN ANGELS

It happened on a South Pacific island.
 An American marine had been wounded. He
 vaguely realized that someone picked him
 up and carried him out of the jungle. Then
 everything went black. When he awoke he
 was in an exceedingly strange place. For a
 few dazed moments he wondered if he was
 in "the other world," some sort of heathen
 heaven. Then a familiar hymn came to his
 ears. One of the fuzzy-haired fellows who
 was walking around the strange room was
 singing it. Yes, it was a Christian hymn.
 Gradually the picture began to clear. Sud-
 denly he knew where he was. He was in the

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home of one of the "fuzzy-wuzzy angels" he
 had heard about. No, it wasn't heaven, but
 for the moment it was just as good. Heavenly
 angels could give him no better care than
 these south sea islanders were administer-
 ing. When he was able to talk to them he
 learned that they had been converted and
 educated as Christians by missionaries. It
 was a real Christian home. He left it
 reluctantly to go to the naval hospital for
 final recovery. As he left he thought: "I'll
 never again put pennies in missionary offer-
 ings. I'll give all I have."

PRAYER: O God, we are grateful for Christian
 homes: our own and those around the
 world. Help us to keep our homes Chris-
 tian so that they may be links in the
 great chain of Christian homes that
 circles the earth. Amen.

OFFERING: Collect both the offerings and the
 slips of paper prepared earlier.

HYMN: "Blest Be the Tie that Binds." Dur-
 ing this hymn, the superintendent may
 quickly look over the slips and after the
 hymn may read those that are significant.

BENEDICTION: The benediction used last
 week.

May 21

THEME: *Our Homes Help Other Homes*

AS STUDENTS GATHER: Let them make a
 blackboard list of ways in which various
 homes need to be helped.

THE WORSHIP CENTER: Try to obtain one
 of the following articles and place it on
 the table or altar: a Chinese bowl or tea-
 pot, a Jewish "Sabbath Lamp," or a

Japanese flower arrangement.
PRELUDE: Music of "Up, My Neighbor, Come Away."⁴

OPENING SENTENCES: When the Hebrew law-makers wrote the rules for the many Jewish household ceremonies that have been kept for thousands of years, they always included a rule like this: (Leviticus 25:35), or words like these: "Forget not to show love unto strangers."

HYMN: "When Thy Heart with Joy O'erflowing," or "O Brother Man, Fold to Thy Heart Thy Brother," or another about sharing.

BIBLE READING: The Two Houses: Luke 6:47-49.

READING: A Modern Version

Whosoever follows my teachings, practicing them in his everyday life at home and at school, I will show you whom he is like:

He is like a man who built his house upon the rock of love and taught his family to share with each other and with their neighbors; and when the storm of misfortune beat against that home, it stood firm, for it was founded upon a rock.

But he that heareth my teachings and does not practice them, is like a man who built his home upon the sands of wealth and selfish pleasure and closed its doors to the neighbors, and would not answer the knock of a tramp or a stranger; and when the storm of misfortune beat upon his house it fell; and the ruin of that house was great.

HYMN: "O Father, Thou Who Givest All"
TALK OR SERIES OF STATEMENTS by leader or by four students:

FAMILIES THAT SHARED

There are many ways in which families can share with other families near and far. Here are some examples:

1. The family of a certain Y.M.C.A. executive invites a strange family to their home for a meal once a month. Sometimes it is a poor family whom they have learned about through the city welfare department. Sometimes it is a family of a different race. Often it is a new family in the neighborhood. Recently they entertained a Japanese family that had been resettled in their community.

2. After learning about the "Committee on Overseas Relief and Reconstruction" set up by the Federal Council of Churches to help families in China, France, Greece, etc., an intermediate girl told her family about this work. They decided to have dessertless meals now and then, and to keep a Chinese bowl upon the supper table, into which everyone would put spare change and the mother would put the cost of the desserts that they had given up. This money was given, once each month, to the church for China Relief.

3. A Jewish family which held all the household ceremonies according to the ancient rules, made a practice of inviting Gentile families to share them. On one occasion they invited a family of Gentile friends to the feast following the confirmation of their thirteen-year-old son. When the boy in the Gentile family joined the church he asked his parents if they could have a feast such as the Cohens had for Sam, and invite Sam's family. They did.

4. In a certain neighborhood, several families with members in the armed services, meet regularly once a month to talk about their boys and girls in service, to play games, and to do other things that help them bear their loneliness. When one boy was reported missing, this neighborhood gathering was a great comfort. That night they prayed. When he was reported found, a special meeting of the group was called to celebrate their

joy. That night they had another prayer, of thanksgiving.

PLANNING: Refer to the list made by early comers, or let the group name kinds of families that need help. Then let them suggest other ways in which they can help. Ask that they talk the matter over with their families and be ready with additional ideas next week.

SONG: Have the department learn the song used as a prelude.

OFFERING: followed by prayer for guidance in helping other families, and the Hebrew benediction.

May 28

THEME: *Helping to Make the World Family Happy*

AS STUDENTS GATHER: Arrange a browsing table displaying pamphlets and pictures obtained from the Committee on Overseas Relief and Reconstruction, (see "To the Leader", above) and have early comers look them over.

THE WORSHIP CENTER: A globe of the world, a Bible, and a ration book may be arranged upon a table.

PRELUDE: "Largo," from Dvorak's *New World Symphony*

REMARKS: Many of you probably recognized the music that we just heard, and know it is from Dvorak's *New World Symphony*. You may know also that Dvorak wrote it to portray in music the "New World," of America. Today when we say "new world," however, we think of a world of freedom, brotherhood and happiness.

CALL TO WORSHIP: Psalm 117

INVOCATION: O God, be with us this day as we try to make plans that will help bring the time when all nations will praise thee. Hear now our praise. Amen.

HYMN: "Joyful, Joyful We Adore Thee"

CONVERSATION:

MAKING THE WORLD FAMILY HAPPY

(Let three intermediates pose as "Mr. Lehman," "Minister," and "Missionary.")

Mr. Lehman: "In four years of fighting in Europe and six years of fighting in Asia, the Axis has overrun thirty-five nations and hundreds of islands in which were living 500 millions of people . . . We must be prepared to afford relief to as many as 150 to 160 million people between July 1943 and the end of 1944."⁵

Missionary: Those figures are large indeed. But think what a large number of people are going to need our help when you add to these millions over a billion people who have *always*, long before the war, been hungry and ill clothed. We missionaries know what you're talking about—and more.

Minister: But they need more than food. They need hope. They need to know that God has not been "killed in action," that he still lives and will help them.

Missionary: You are right. They need both food and hope. The missionaries are trying to give them both. They have not lost hope. They have plenty to share. But they too need food and copies of the Book of Hope to give the starving people, many of whom have lost faith in America if not in God.

Minister: But what can we do?

Mr. Lehman: You can urge your people to abide by the rationing rules. You can urge your farmers and gardeners to raise more food. You can get them to do even more: send clothing and money to your church relief agencies.

Missionary: And you can urge your junior high school boys and girls, who will be the leaders of tomorrow, to get all the education they can so that they will be ready to help rebuild this world of ours. We'll need new missionaries to take our places, and we'll need many more.

NOTE: This conversation can be continued, if you wish, to include other suggestions for making the world family happy: bringing about race and international friendship; doing away with superior feelings; helping people to realize that riches—national or private—do not bring about happiness, etc., etc.

SONG: "Up My Neighbor / Come Away" (learned last week)

PLANNING: Guide the department to decide upon some definite missionary or relief project: clothes to Greece; seeds and books to Japanese evacuation centers; money to the church's fund for relief, for example.

LITANY: Help the students work out (before this service) a litany in which they pray responsively for all kinds of families and people throughout the world.

OFFERING: Use music of "Up, Neighbor"⁴ or that of Dvorak's *New World Symphony*.
BENEDICTION: The Hebrew benediction, repeated in unison.

⁵ From "Feed My Sheep" in *Christian World Facts*, 1943-44. Used with permission.

Senior and Young People's Departments

By Raymond M. Veh*

THEME FOR MAY: *I Would Be True*

Youth's well-known and much-sung hymn, "I Would Be True" will serve as the basis for our worship this month. This hymn has become the creed of American youth. In some camps, chaplains tell us, it is the favorite hymn.

The hymn will be emphasized in varying types of worship services. We suggest that

* Editor, *The Evangelical Crusader*, Harrisburg, Pa.

every enrichment possible be made to these suggested programs. Beautiful settings will enhance the services and provide splendid projects for youth groups. Utilize beautiful music in all the services.

Motion Pictures

The following films deal in part with the struggle of Christians to be true to their faith:

Faith Triumphant, 22 min., 16 mm. Sound, \$6.00. Paul, imprisoned at Jerusalem and Caesarea, remains true to his trust to preach the Gospel and to establish the Church.

The Kindled Flame, 33 min. 16 mm. Sound, \$9.00. True to their faith, the early Christians continue their faithful witnessing in spite of Roman persecution, and in this case win over their persecutors.

Available from denominational publishing

⁴ No. 166 in *Oxford Book of Carols*, Oxford University Press, 1936.

houses, members of The Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Avenue, New York 10, N. Y.

May 7

THEME: *I Would Be True* (Appreciation of hymn)

PRELUDE: "I Would Be True"

CALL TO WORSHIP: (Read responsively)

Psalm 33:1-5

HYMN: "Lord, We Come With Hearts Aflame" (See *The New Hymnal for American Youth* for words. For music use tune, "Jesus Saviour, Pilot Me.")

LITANY OF YOUTH:

Leader: For the gift of life in this wonderful world; for days of health, for nights of quiet sleep,

Group: *We thank thee, our Father.*

Leader: For the beautiful face of the year; for the glory of the seasons and the sure and bountiful harvests,

Group: *We thank thee, our Father.*

Leader: For our homes and our friends, for the humble, the faithful and the loving people of the world,

Group: *We thank thee, our Father.*

Leader: For the faith that makes us faithful, for thy gifts to every child of earth, for the privilege of sharing and helping others to obtain their share of thy bounty,

Group: *We thank thee, our Father.*

Leader: For the good at the heart of our world, for the faith in the eternal goodness, for all the gladness of life, and for the heart's assurance of Life Eternal in thee,

Group: *We bless thee, and thank thee, O God of youth.*

QUIET MEDITATION: (Pianist plays "I Would Be True")

PRAYER:

O God, King of Men and Lord of Youth, without whom we can do nothing but with whom we can do anything, help us, by thy grace, to be clean-minded and true-hearted. As followers of thine we would join in the fight for all the high and holy things of life. Help us to continue steadfastly in the same until our life's end. Save us from our easily besetting sins: slothfulness of mind, neglect of soul, indifference to the rights and needs of others. In the hour of bodily desire, when the inner light grows dim and darkness steals across the mind, make us remember those we love and to fix our wills on purity and honor and truth. Help us to fight the good fight and grant us the light and peace of moral victory for our reward. May we rejoice in each day's work and play, revering ourselves, our fellowmen and thee. May the close of each day find us holding high our Christian shield undimmed and unstained so that others may take courage and go forward. Through Jesus Christ our Lord who exemplifies our creed, we ask it, Amen.

READING: "I Will Be True"

This tale is told of one of England's most forceful statesmen. Morning after morning he entered the old family gallery and stood, as if in worship, before the ancestral pictures. He was heard to say again and again, "I will not forget; I will be true." His eldest son often watched him in awe and wonder. At the age of twelve his father took him with him one day and explained this daily exercise. He said to him, "You must hear these people speak." "What, Father, can they say?" Then his father pointed to each picture and said: "This one says to be true to me. The second one says to be true to thyself. The third one says to be true to thy home. The last one, which is my mother,

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says be true to God. I go out from them, my son, every morning, saying, I will be true."

POEM:

THOU MUST BE TRUE

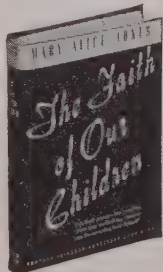
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If thou the truth wouldst teach!
Thy soul must overflow, if thou
Another's soul wouldst reach;

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Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—HORATIO BONAR¹

HYMN STUDY:

Facts about author of hymn "I Would Be True"

Author—Howard Arnold Walter.

Born—New Britain, Conn., in 1883.

Health—Delicate

Nature—Warm-hearted, sincere, friendly.

Training—College and seminary.

Chosen vocation—Missionary service on the foreign field.

Difficulties—Rejected by mission boards.

Appointment—To India under international Y.M.C.A. as student secretary.

Service—Flung himself with abandon to helping the natives, particularly during a plague.

Poem—Sent to his mother at Christmas time as "My Creed."

Died—At age of 35, wearied by the added work of caring for sick natives.

HYMN: "I Would Be True"

UNISON BENEDICTION:

Master and Lord, teach us to love our fellow men

With a love that shall be thy love breaking into the world through us.

Illumine our souls with a knowledge of thy divine beauty and truth

That shall fill us with joy and peace.

Make us messengers of thy grace, ambassadors of God among men.

Make doorways through which thou thyself mayest enter freely into thy world.
Amen.

May 14

THEME: *I Would Be True*—Dramatic Worship Service

TRUMPET CALL: "Jesus Saviour Pilot Me"
CALL TO WORSHIP:

If I were a voice, a persuasive voice—
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true;
I'd fly, I'd fly, o'er land and sea,
Wherever a human heart might be,
Telling a tale or singing a song,
In praise of the right—in blame of the wrong.
—CHARLES MACKAY²

SCRIPTURE: I Samuel 28:23a; Psalm 118:19;
Proverbs 10:3; Job 29:14a; Daniel 9:7;
12:3; Matthew 5:6; Acts 10:35.

PRAYER: The Lord's Prayer (in unison)

DRAMATIC PRESENTATION:

YOUTH'S QUEST

SPIRIT OF THE QUEST: (*dressed in queenly white robes reads from scroll*)

God has made youth visionary, with a daring spirit, unafraid to venture into changes necessary to the reform of mankind. History abounds with the names of youthful reformers; in fact, most of the reforms of history have been the work of young men. Daring young leaders make new conditions; and new conditions make daring leaders. It is a mighty challenge to the young, for fear and discouragement often transfer youth into conservative beings, not able to lead new life and new reforms.

O, for a young man or a young woman, having a strong conviction of right and

wrong, who would learn to control himself and others!

TRUMPET CALL: A summons to arms.

Enter YOUTH (*a young man*)

SOLO: "Just As I am, Thine Own to Be"
(*sung as YOUTH kneels at improvised altar.*)

YOUTH: (*looking up*) I would be true to those high principles that I know exist in the order of God.

SPIRIT OF THE QUEST: Come forth, Spirit of Truth, that youth may learn how to follow thee.

(*Enter SPIRIT OF TRUTH with Bible. Bows and deposits symbol on the altar.*)

SPIRIT OF TRUTH: Jesus said, "I am the way, the truth, and the life," and "ye shall know the truth and the truth shall make you free." (*Takes position at right of SPIRIT OF THE QUEST*)

YOUTH: I would be pure to accomplish life's high loves.

SPIRIT OF THE QUEST: Come forth, Spirit of Purity, that youth may learn pure thoughts and lovely motives.

(*Enter SPIRIT OF PURITY. Bows and places white flower on the altar.*)

SPIRIT OF PURITY: "Whatsoever things are true; whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." (*Takes position at left of SPIRIT OF THE QUEST*)

YOUTH: I would be strong for there is much to suffer; I would be brave for there is much to dare.

SPIRIT OF THE QUEST: Come forth, Spirit of Courage and Strength, for youth would be brave and strong to share with Christ the building of a better world.

(*Enter SPIRIT OF COURAGE AND STRENGTH carrying mallet. Bows and places symbol on altar.*)

SPIRIT OF COURAGE AND STRENGTH: "Only be strong and very courageous to observe to do according to all the law. Have not I commended thee? Be strong and of good courage; he not affrighted, neither be thou dismayed, for Jehovah is my light and my salvation, of whom shall I be afraid?" (*Takes position at right.*)

YOUTH: I want a true friend and I would be a true friend. What are the laws of friendship?

SPIRIT OF THE QUEST: Come forth, Spirit of Friendship for youth loves fellowship.
(*Enter SPIRIT OF FRIENDSHIP. Bows and takes off golden chain laying it on altar.*)

SPIRIT OF FRIENDSHIP: "Love is forbearing and kind. Love knows no jealousy. Love does not brag; is not conceited. She is not unmannerly nor selfish, nor irritable, nor unkindful of wrongs. She does not rejoice in injustice, but joyfully sides with truth. She can overlook faults. She is full of trust, full of hope, full of endurance. Love never fails."³ (*Takes position at left.*)

YOUTH: I give of my substance, but do not get complete joy out of the giving. How may I?

SPIRIT OF THE QUEST: You need to know the Spirit of Unselfish Giving. Come forth, O Spirit.

(*Enter SPIRIT OF UNSELFISH GIVING carrying a jewel box, and places it on altar.*)

SPIRIT OF UNSELFISH GIVING:

"The holy Supper is kept indeed,
In what we share with another's need.
Not what we give but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three:

Himself, his hungering neighbor, and me."⁴
(*Takes place at right.*)

YOUTH: I know my weaknesses but still I vaunt myself. What need I yet?

SPIRIT OF THE QUEST: The Spirit of Humility is coming even now; She will tell you.
(*Enter SPIRIT OF HUMILITY carrying ever-green branch. Bows and places symbol on altar.*)

SPIRIT OF HUMILITY: Jesus said, "Whosoever is chief among you, let him be your servant." (*Takes place at left.*)

YOUTH (*with sweeping gesture*): You are the Spirits of Life. I should like to make you all a part of my life. How may I?

ALL THE SPIRITS: Look up and laugh, and love, and lift, and a glorious life will stretch out before you. Come, will you join our circle? (*All of SPIRITS stretch hands appealing to youth.*)

YOUTH: "Just as I am young, strong, and free,
To be the best that I can be,
For truth and righteousness and thee,
Lord of my life, I come."

(*YOUTH rises and takes place beside SPIRIT OF THE QUEST. She indicates that all are to join in singing "I Would Be True." As each phrase of the hymn is sung the SPIRIT OF THE QUEST hands back to each Spirit the symbol which is being treated. All exit as soloist sings fourth verse of "Just As I Am, Thine Own to Be."*)

(*Characters are dressed in white or pastel-colored Grecian gowns. YOUTH in white shirt and dark trousers. TRUTH carries Bible and deposits it on altar on which are two burning white candles and a cross. PURITY carries white flower; COURAGE a mallet; and FRIENDSHIP wears a golden chain. UNSELFISH GIVING brings in a golden jewel box, HUMILITY carries a small bunch of green leaves.*)

May 21

THEME: *I Would Be True*—Group Participation Program.

PRELUDE: "I Would Be True"

LEADER:

Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

HENRY VAN DYKE⁵

Would you learn how to live with integrity and courage? Then declare your purpose.

GROUP:

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust and child-like faith in God.

This is all summarized in the creed which we have learned to sing.

HYMN: "I Would Be True" (First verse in unison.)

LEADER: "I would be true for there are those who trust me."

GROUP: (in unison):

I will be true to my mission in life, whatever that mission may be. I will be true to the ideals of my home and country, for they build the finer manhood and womanhood of tomorrow. I will be true to the great men and women of the past who are trust-

¹ In *Quotable Poems*, Clark, Volume II. Permission of Willett, Clark and Co.

² Source unknown.

³ Weymouth translation of New Testament. Permission of Pilgrim Press.

⁴ "Vision of Sir Launfal," James Russell Lowell.

⁵ Used by permission of Charles Scribner's Sons, New York, publishers.

me to carry the torch of freedom for which they laid down their lives. I will be true to Jesus Christ who entrusts me with the propagation of his Kingdom.

LEADER: "I would be *pure* for there are those who *care*."

GROUP:

Life of my life, I shall ever try to keep my body pure; knowing that Thy living touch is upon all my limbs.

I shall ever try to keep all untruths out of my thoughts, knowing that Thou art that truth which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that Thou hast Thy seat in the inmost shrine of my heart.

And it shall be my endeavor to reveal Thee in my action, knowing it is Thy power that gives me strength to act.

RABINDRANATH TAGORE⁶

LEADER: "I would be *strong* for there is much to *suffer*."

GROUP:

This is my prayer to thee, my Lord, strike, strike, at the root of penury in my heart. Give me the strength lightly to bear my joys and sorrows.

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees before insolent might.

Give me the strength to raise my mind high above daily trifles,

And give me the strength to surrender my strength to Thy will in love.

RABINDRANATH TAGORE⁶

LEADER: "I would be *brave* for there is much to *dare*."

GROUP: This is the "Creed for the Courageous" and it shall be my creed:

I believe I was created to be happy and useful;

I believe the trials that beset me are but tests of my character and strength;

I believe my soul is too grand to be crushed by defeat;

I will be master of my circumstances and surroundings and of myself;

I will not waste myself by worry;

I will face the world bravely;

I will always protect those dependent upon me;

I will fight a good fight, so help me God.

MEDITATION by Leader

HYMN: "O Jesus, Once a Nazareth Boy"

May 28

THEME: *I Would Be True*—Group Participation, Continued

PRELUDE

LEADER: Would you learn how to live with friendliness, humility and joy? Then declare your purpose.

GROUP: "I will this day try to live," (repeat from first group response in program for May 21.)

HYMN: "I Would Be True," second verse

LEADER: "I would be *friend* of *all*."

GROUP:

Lord, let not my religion be a thing of selfish ecstasy;

But something warm with tender care and fellowship which I can share.

Let me not walk the other side of trouble's highway long and wide;


Make me a Good Samaritan, and Neighbor unto every man.

C. M. BURKHOLDER⁷

LEADER: "I would be *friend* of *all*—the *foe*, the *friendless*."

⁶ In *Gitanjali* by Tagore. Used by permission of the Macmillan Company, New York, Publishers.

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GROUP:

I pledge my loyalty to the goal of human brotherhood,

I will try to think of all peoples in a kindly spirit.

I will remember that they have rights and duties, as have I; that they are like myself, human beings.

I will work for some form of international organization that will outlaw war and bring the nations together, under common laws, and for the common good.

LEADER: "I would be *giving* and forget the *gift*."

GROUP:

Mine be the hand to do the humble task;
The smallest thing my Lord shall of me ask.

Mine be the heart to mold my plastic will
To his commands, and just let self grow still.

Mine be the feet to reach at last his folds,
And mine the lips to kiss the cross he holds.

Mine be the life of service through and through,

Content that to my Master I prove true.

BLANCHE McCAULEY HALLET⁸

LEADER: "I would be *humble*, for I know my *weakness*."

GROUP:

Sometimes the things we count so small
Are but the steps leading higher, that is all;

They are, each one of them, part of the plan
God has created for his servant, man.

And we, who would the given law obey,
Must do the little with the big, each day.

BLANCHE McCAULEY HALLET⁸

LEADER: "I would look up and laugh."

GROUP:

I will follow the upward road today, I will keep my face to the light,

I will think high thoughts as I go my way
I will do what I know is right.

I will look for the flowers by the side of the road,

I will laugh and love and be strong,

I will try to lighten another's load,

This day as I fare along."

MARY S. EDGAR⁹

LEADER: "I would look up and laugh and love."

GROUP (in the spirit of prayer):

I would love freely as men strive for Right;
I would love purely, as they turn from Praise;

I would love to the depth and breadth and height

That my soul can reach—with smiles, tears, and all my life.

LEADER: "I would look up and laugh and love and lift."

GROUP:

If in the valley I must stay,
Lord, draw my eyes where drift-clouds play.

And teach me, too, the mountains' strength;
Their firm endurance and the length of time they are content to wait—

And teach me this, the ways of fate.
For rich or poor it is the heights

That haunt the days and rob the nights
Of glad content—to satisfy

We must climb up and touch the sky.

BLANCHE McCAULEY HALLET⁸

MEDITATION: By the leader

HYMN: "Are Ye Able"

⁹ Used by permission of author.

What's Happening

* **NATIONAL BOYS AND GIRLS WEEK** will be observed this year April 29 to May 6. The observance will carry out the theme, "Youth Power for Days Ahead," with emphasis on Parade Day, April 29; Day in Churches, April 30; Day in Schools, May 1; Day in Occupations, May 2; Day of Athletics and Entertainments, May 3; National Service Day, May 4; Health and Safety Day, May 5; and Day Out-of-Doors and Evening at Home, May 6. Suggestions for carrying out the program may be obtained free from the National Boys and Girls Week Committee, 35 E. Wacker Drive, Chicago 1, Illinois.

* **A WORLD ORDER CRUSADE** in the churches of the Northern Baptist Convention is to be launched on May 7 with World Order Sunday. The purpose of the Crusade is to encourage in local churches the study of problems relating to world organization and to request every adult Northern Baptist to express his convictions on the matter to those whose influence will definitely count in fashioning the post-war world order.

* **THE BOARD of the McCall Association** recently voted to advance \$5000 in a project to have 10,000 Bibles and Testaments printed in French. The funds are being raised in a special campaign ending with Easter this year.

* **WEEKDAY SCHOOLS** of religion were given a prominent place on the program of the 25th annual Ohio Pastors' Convention in Columbus January 31 to February 3. There was a major address and a symposium on this topic. Other addresses on the general theme, "Facing the Aftermath of War," were delivered by prominent ministers. A silver anniversary offering of nearly \$1,000, will be sent to Mme. Chiang Kai-shek for China Relief. The convention enrolled 2,449 ministers, nearly half the state's Protestant clergymen. Dr. B. F. Lamb was honored in resolutions of appreciation for 25 years of executive leadership in the Ohio Council of Churches.

Personal Notes

* **MR. GEORGE OLIVER TAYLOR**, who has been national director of youth work since 1939 in the department of religious education of The United Christian Missionary Society has been called to act as executive secretary of the department, with headquarters in Indianapolis. He will also be acting chairman of the division of Christian education of the Society. A successor to Mr. M. Owen Kellison, who resigned from this position some weeks ago, has not been elected. Under the direction of Mr. Taylor the summer conference program for young people has grown to the place where more than one hundred are held each summer, with an attendance reaching almost 10,000. The Pioneer Camp movement for intermediates has been inaugurated in recent years, and 1943 saw more than 3,000 enrolled in camps.

Mr. Charles Marion Ross of Fort Worth, Texas, has been called as acting director of youth work in the absence of Mr. Taylor. Mr. Ross is religious education director for the state of Texas. He is a brother of Dr.

Roy G. Ross, General Secretary of the International Council of Religious Education.

* **MR. EDGAR LLOYD SMITH** of Glendale, California, has been called to Indianapolis as director of the Committee on War Services of Disciples of Christ. He will make his headquarters in Missions Building, Indianapolis. For fifteen years Mr. Smith served as area director of religious education for Disciples of Christ in southern California, where he inaugurated the program under the state organization. He is a graduate of Drake University and of Boston University.

* **REV. WILLIAM RALPH HALL**, formerly Assistant to the General Secretary of the Board of Christian Education, Presbyterian Church in the U. S. A., became Secretary of the Board's Division of Field Service on March first.

REV. RAY J. HARMELINK, previously Christian Education Field Director in the Presbytery of Pittsburgh, has succeeded Dr. Hall as Assistant to the General Secretary.

REV. RICHARD E. PLUMMER of Easton, Pennsylvania was recently elected Director of Adult Work of the same Board. He comes from the pastorate of College Hill Church in Easton. He previously taught in both the Department of Bible and the Department of History at Lafayette College.

THE REV. S. EDWARD YOUNG, formerly pastor of the First Presbyterian Church of East Aurora, New York, is now special representative of this Board in War Community Service. In his new position Mr. Young is helping to relate the entire program of the Board to the emergency needs of communities affected by war-time conditions.

* **DR. R. L. LANNING**, for twenty-eight years engaged in editorial work for the United Presbyterian Board of Publications and Bible School work, recently resigned. Dr. Richard W. Graves has been appointed Editor-in-Chief of the Board and Rev. Samuel W. Shane the new Associate Editor.

* **DR. ERROL T. ELLIOTT**, recently elected Secretary to the Executive Committee of the Five Years Meeting of Friends will serve also as editor of the *American Friend*.

* **DR. MILTON T. STAUFFER** is resigning the pastorate of the Second Reformed Church of New Brunswick, New Jersey, to become general secretary of the John Milton Society, the central Protestant agency providing religious literature for the blind. He will succeed Dr. Oliver R. Williamson. Dr. Stauffer was formerly with the Student Volunteer Movement and later a secretary of the Foreign Missions Conference of North America.

* **REV. WILLIAM H. MATTHEWS, D.D.**, General Secretary of the American Tract Society, retired recently after twenty-two years of service. He has been succeeded by Rev. T. Christie Innes, formerly pastor of the Knox Presbyterian Church in Toronto.

* **REV. FRANK A. SHULTS**, formerly executive secretary of the Sunday School Council of Religious Education in Montgomery County at Dayton, Ohio, and who for the past eighteen months has been serving with the USO work in Cheyenne, Wyoming has now taken charge of the Portland, Oregon, Council of Church's ministry to defense communities. Mr. Shults, in a newsletter sent to his many friends, gives this description of the work:

"The United Church Ministry of the Portland Council of Churches serves the shipyard workers who live in eight Federal housing projects, and in these eight projects there are eighteen religious centers where services are held. I have a parish of approximately 100,000 people, and there are thirty-six full-time employed men and women to assist in this religious work. Eight of these are clergymen and the rest are women trained for this kind of work. We conduct Sunday morning and evening preaching services, Sunday schools, youth groups, women's meetings, prayer meetings, week-day church schools, and vacation church schools, choirs, etc. Since these housing projects are of temporary construction, no churches can be built and no church organizations are to be set up. The national denominational boards assist greatly in supporting this work and making it possible."

State and County Council Happenings

* **THE COUNCIL of the United Churches of St. Joseph County**, South Bend, Indiana, held their Congress on Postwar Peace on February 27. The general theme of the meetings of the Congress was "Community Action." The proposed housing program for Negroes was under discussion. In the School of Religion of the Council, held March 5 to 10, Dr. Herman J. Sweet conducted a course in "Helping Leaders Improve their Work."

* **THE ANNUAL MEETING of the Boston Area Council of Churches** was held Monday, February 28, at the Harvey Congregational Church at Brookline. Bishop G. Bromley Oxnam and Dr. Ashley Day Leavitt were the speakers. The Massachusetts Council of Churches announced the formation of a new inter-church organization in Lexington, and the formation of a state committee in relation to the Boy Scouts of America.

* **AT THE FIRST ANNUAL MEETING of the Protestant Council of the City of New York**, Mr. Cleveland E. Dodge was elected President. Mr. Dodge, an outstanding layman, is the Vice President of the Phelps Dodge Corporation. He holds important positions not only in the business world, but also in religious, educational, and civic activities. Mr. Dodge was one of the prime movers in bringing about the enactment of legislation in New York granting released school time for religious education.

* **THE FEDERATION of CHURCHES of Rochester, New York**, has just conducted its annual United Church Campaign in cooperation with the United Council of Church

omen. The campaign is under the chair-
manship of William H. Stackel and the Vice
Chairmanships of Mrs. Walter W. Post and
William MacFarlane. One interesting fact
was revealed in the campaign. In Chili
Center Baptist Church, in a small community
adjacent to Rochester, a church having
twenty-nine members, twenty-nine individu-
als made contributions to the campaign in
addition to the contribution of the church.

NORTH CAROLINA church women are
completing plans for the organization
of a council of church women, which will
be closely associated with the North Caro-
lina State Council of Churches. Mrs. Walter
Sprunt of Wilmington, North Carolina,
giving leadership to the formation of this
new council.

THREE STATE COUNCIL SECRETARIES are
celebrating this year twenty-five years of
service in interdenominational work in their
respective states. They are Harry W. Becker
of the Missouri Council of Churches, C. A.
Armstrong of the North Dakota Council of
Christian Education, and B. F. Lamb of the
Ohio Council of Churches. Walter E. Myers
has also served the Pennsylvania State Sab-
bath School Association, operating as the
Pennsylvania State Council of Christian
Education, for twenty-five years, twenty-
three of which he has spent as executive
secretary of the organization.

"THE CHURCH AT WORK," the January
issue of the four-page paper of the
Northern California and Western Nevada
Council of Churches, announced the addi-
tion of Mrs. Lloyd R. Carrick to its staff
of denominational leaders serving the coun-
cil as Director of Children's Work and
Chairman of the Children's Work Commis-
sion. Mrs. Carrick, the wife of Dr. Lloyd
R. Carrick, Pastor of St. John's Presbyterian
Church, San Francisco, has had professional
training in children's work. A series of in-
stitutes on children's work is being planned.

IN DECEMBER, representatives of nine-
teen Northern California Communities
met with Rev. Windell B. Kramer and Dr.
Blanche Carrier of the Northern California
Council of Churches to organize the Northern
California Weekday Association. Committees
will draw up a constitution and suggest
standards for various types of schools. The
organization is open to communities wish-
ing to cooperate. Reports from Dr. Carrier,
Director of Weekday Religious Education
for the Council, indicate that seventeen
communities opened weekday schools in the
fall semester, with another seventeen to
be planning to do so in the spring
semester. San Jose Weekday Schools have
fifty Protestant classes enrolling seven
hundred pupils. Rev. Eugene Newberry, the
San Jose Director, and Rev. D. M. Dawson
have sponsored a \$5,000 budget for support
of the weekday classes. Fresno plans to
begin nine or ten schools with a full-time
teacher in February, contemplating a twelve-
month budget of \$4,000. Palo Alto, under an
Interfaith Council, is launching plans for
eight church schools.

THE ERIE (Pa.) Council of Churches
held its annual meeting, closing its
finance campaign, on February 1. Donald
Burton, President of the Council, and O. L.
Frederick, Chairman of the Business Rela-
tions Department, headed the campaign.

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Career Girl (Producers) Frances Langford, Edward Norris. *Comedy*, with songs, about a stagegirl's finally successful efforts to win recognition in New York City. . . . An oft-used theme, stilted in dialogue, adolescent in theme, *routine* in execution.

M, Y

Charlie Chan in the Secret Service (Mono.) Sidney Toler. *Melodrama*. The famous Chinese detective uses unique deductive powers to solve murder in secret-weapon case. . . . The "Chan" series may be noted as one step in interracial appreciation, with a Chinese the hero. This first since a minor studio has taken over is typical of previous installments. *Passable detective fare*.

M, Y

†The City that Stopped Hitler (Soviet film distributed by Par.) *Documentary*. Newsreels, Soviet and captured German ones, and maps show siege of Stalingrad, execution of Russian plan for city's release, and final battle. . . . Pictures shot in midst of hostilities give vivid sense of actual warfare; those showing results in death and devastation are grimly convincing reminders of real nature of war. *A valuable document*.

M, Y

The Cross of Lorraine (MGM) Pierre Aumont, Gene Kelly, Peter Lorre. *Melodrama*. French soldiers in German prison camp suffer tortures, see priest shot for daring to conduct prayers, etc.; escape, gain revenge. . . . Goes all out for "Beast of Berlin" type of propaganda, painting all nazis as sadistic perverts, playing up their anti-religiousness, with revolting details of torture. *Overdone, hate-inspiring*.

M

The Desert Song (War.) Irene Manning, Dennis Morgan, Lynne Overman. *Melodrama*. Famous musical comedy romance has been "brought up to date" by insertion of German spy plot in Morocco, which Riffs with American soldier-of-fortune leader help to frustrate. . . . Strains so hard to provide nazi motivation for villainy that it lacks spontaneity, fails to convince, while splendid music of original is watered down to a minimum. *Fair*.

M, Y

The Ghost Ship (RKO) Edith Barrett, Richard Dix, Russel Wade. *Melodrama*. Brutality on merchant ship captained by a man whose pleasure in authority gradually drives him to insanity, sadistic tortures. . . . Not, as title would indicate, a mystery melodrama, this becomes an *interesting if unpleasant*—at times even revolting—psychological study. Done with more imagination than usual film of its "B" class.

M

Girl Crazy (MGM) Judy Garland, Mickey Rooney. *Musical*. Band numbers, songs, elaborate "ensembles" against story of playboy sent by father to western college for "toughening up." . . . Again a college saved for "owner" by outsiders who stage spectacular "show" for publicity. Sprightly, youthful songs, whose enthusiasts will find film *enjoyable*.

Y

A Guy Named Joe (MGM) Ward Bond, Irene Dunne, Jas. Gleason, Van Johnson, Spencer Tracy. *Drama*. Heaven, says this fantasy, is where dead aviators are sent back from to earth to help new flyers avoid the mistakes they made, and to release their girls from moody remembering. . . . Designed on plan of "Here Comes Mr. Jordan," but lacking subtle humor of that film, this becomes a sort of "don't worry" morale builder. (But how is it aviators still crash?)

Smoothly produced and acted; an *interesting* departure from worn trails.

M, Y

Hands Across the Border (Rep.) Roy Rogers, Ruth Terry, "Trigger." *Comedy*. Roving cowboy awakens latent interest of girl in her father's ranch, saves a fine horse, sings in local fiestas. . . . Not the usual Rogers western, this has minimum of gunplay. Fiestas resemble Broadway musicals more than western fun, but they help make this *pleasant, effortless* entertainment.

M, Y, C

THESE estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Higher and Higher (RKO) Leon Errol, Jack Haley, Michele Morgan, Frank Sinatra. *Comedy*. Servants incorporate selves to pass scullery maid off as master's debutante daughter, but she retains servant complex. . . . A silly story, marred for youthful audience to which it might otherwise appeal by unworthy aims, excess of drinking, Sinatra songs an "inserted" element. *Minor*.

M, Y

His Butler's Sister (Univ.) Deanna Durbin, Pat O'Brien, Franchot Tone. *Comedy*. To gain attention of producer of musical shows, whom her brother serves as butler, ambitious singer poses as maid. . . . The Cinderella story in lavish setting, with pleasing songs inserted. Escapist fare in the usual Durbin dream-world atmosphere, this is *tuneful, trite, entertaining*.

M, Y, C

Jack London (UA) Susan Hayward, Michael O'Shea. *Biography*. Separate episodes relate writer's experiences as seaman, prospector, chiefly as correspondent during Japanese-Russian war learning Japanese ambitions, brutality. . . . Interesting subject matter has been given such sketchy treatment that a coherent picture of the man never comes through, while emphasis to provide hindsight anti-Japanese propaganda seems contrived, intrusive. *Episodic*.

M

The Lodger (Fox) Sara Allgood, Laird Cregar, Cedric Hardwicke, Merle Oberon, George Sanders. *Melodrama* based on "Jack the Ripper" legend, with events finally pointing to hate-maddened doctor residing furtively in respectable home. . . . The familiar chase film dressed up with first-class attention to photography, creation of atmosphere, characterization—all of which are effective for their thrill-producing task. *Harrowing*.

M

Minesweeper (Par.) Richard Arlen, Jean Parker. *Melodrama*. Disgraced naval officer enlists under assumed name as gunner

on minesweeper, again loses chance to marry good, win girl for whom he is rival fellow seaman; dies in heroic under-venture. . . . The characterizations *strained*, and never come alive; but as action film pure and simple, *exciting*.

M, Y

The Miracle of Morgan's Creek (Par.) Eddie Bracken, Wm. Demaree, Betty Hutton, Diana Lynn. *Farce*. Hilarious doings in village when timid bank clerk comes to aid of police chief's rattle-brained daughter, caught with impending baby and no memory of who her two-hour soldier husband might have been. . . . Regrettable that such expert use of comedy in direction and characterization is lent to a situation not funny, but filled with tragedy of which film gives no hint. Much of action is slapstick. *Expert talents wasted on shoddy material*.

M

Mystery Broadcast (Rep.) Frank Albertson, Ruth Terry. *Melodrama*. Rival conductors of radio mystery programs get chance to solve real-life murders. . . . highly complicated plot developed without distinction. *Confused*.

M, Y

The Naval Log of Victory (The March of Time) *Documentary*. Retracing of naval strategy since Pearl Harbor, with newsreel shots, animated maps. . . . An interesting clearly presented summary, particularly effective in use of animated charts and maps. *Informative*.

M, Y, C

None Shall Escape (Col.) Marsha Hunt, Alexander Knox, Henry Travers. *Melodrama*. At war's end trial of "war criminals," story of one nazi's life is told in flashbacks as crimes are related by witnesses who suffered under him. . . . Unlike other "beast" propaganda films, this one does portray one decent German family, that of criminal's brother. *Exploits the sensational* in Polish episodes, however, in theatrical scenes that fail to ring true, and is gruesome in brutalities it presents and suggests. It is this feature of film that is being advertised. Contains effective character portrayal.

M

The Racket Man (Col.) Jean Bates, Tom Neal. *Melodrama*. Ex-racketeer, reformed by army, suffers ostracism, dies on secret mission for F. B. I. among his former associates. . . . Routine, time worn theme of gangster reform, with *stilted* performances and direction.

M, Y

Revenge of the Zombies (Mono.) John Carradine, Gale Storm. *Melodrama*. Doctor creates "zombies" from the dead to form an invincible army to fight for Hitler, but they turn American, destroy him. . . . So *utterly ridiculous* it would inspire only derisive laughter were it not for the realization that time and money were actually spent on this monstrosity.

Roomies in Burma (RKO) Wally Brown, Allan Carney. *Farce*. Blundering pair flee Japanese prison camp, make incredible way back to American lines. . . . Slapstick and inane wisecracks in *feeble, wearisome* tale.

Y

Son of Dracula (Univ.) Louise Allbritton, Lon Chaney, Alan Curtis. *Melodrama*. A mysterious count from the Balkans turns out to have vampire tendencies, leads girl to her doom. . . . A weird tale against everyday background, successful in producing dread but not desirable, certainly, as film entertainment.

M

Task Force (War.) *Documentary* showing work of coast guard in providing es-

... service and landing invasion forces on
... my shores. . . . In technicolor that
... sometimes produces eerie rather than realis-
... effect, this provides an interesting picture
... activities much in the news at present.
M, Y, C

Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

World of Plenty. 45 min. 16 mm. Sound. Free.*

This outstanding British documentary film deals with the problems of food and its distribution, primarily as they affect Britain and the United States. Despite its length and the vast amount of information it contains it so cleverly combines interviews with important personages, animated charts and diagrams, and touches of humor with economic theory that it remains interesting throughout.

In succession the film deals with sources of food, its distribution to countries that cannot be self-sustaining (concentrating on Britain), the effect of insufficient income on the food supply of the poorer classes in the East, improvements obtained in public health by properly balanced diets, how food is now distributed due to the necessities of war, and the possibilities for international cooperation in solving the world's food problems—as indicated by experience obtained in the wartime distribution of food.

"World of Plenty," apparently produced to point up the need for cooperation between the great food producers and food markets of the world, does not—nor could it be expected to—deal with or even raise all the problems involved. Emphasis is quite naturally from the point of view of British needs. For example, while it indicates the serious effects of Germany's blockade on Britain's diet, it makes no mention of the effects of the Allied blockade on the diet of the conquered peoples of Europe.

Church groups studying the problems of the post war world will find the film exceedingly helpful in presenting the situation with regard to food. For best results a brief statement outlining the problem as a whole should be made before the film is shown. Following the showing there should be a discussion period dealing with the various questions raised by the film. A comprehensive discussion guide, "Food, a World Problem" (price 50c) available from the American Film Center, 45 Rockefeller Plaza, New York, will prove useful to leaders of meetings in which the film is to be shown.

Content: Good; Technical Quality: Excellent.

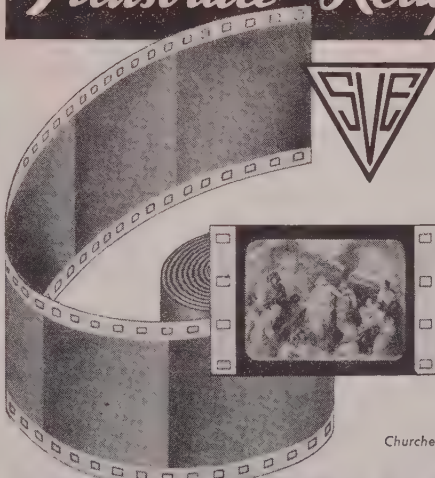
Five and Under. 17 minutes, 16 mm., Sound. Free.*

An excellent British film showing the various ways in which the children of war workers are cared for in England. Includes private homes in which children are kept during the day, day nurseries for older

* Available free of charge from the British Ministry of Information offices in New York (30 Rockefeller Plaza), Washington D. C., Chicago, San Francisco, Los Angeles, and New Orleans and from various British Consulates. Also available from many State University Extension Departments for a small service charge.

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children, nurseries for the very young, and nurseries outside the city where children are kept for a week at a time. Should be helpful to social agencies concerned with the care of the children of American war workers.

Content: EXCELLENT; Technical Quality: EXCELLENT.

New Towns for Old. 7 minutes, 16 mm.,

Sound. Free.*

A visitor to a Northern British industrial city is shown bad slums, good housing, and how plans are being made to replace the slums with good housing after the war. Useful in stimulating the thought of civic minded groups as to the need for town planning in our own country after the war.

Content: Good; Technical Quality: Good.

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Character sketches of men who used their talent in attaining professional and occupational achievement that is outstanding but not impossible to emulate. Included are Luther Burbank, J. Rosenwald, the Mayo brothers, Jacob Riis, Livingstone, Millikan, Fosdick, and others. Edited by P. Henry Lotz, Ph.D.\$1.25

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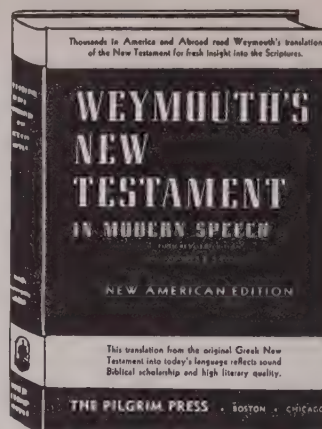
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Community forces unite

(Continued from page 10)

girls without religious education. The Muskegon community vacation church school provided four weeks of religious education of a high grade for a large number of children. It also provided a constructive use of leisure time. We need more such community projects."

The New Home Department

(Continued from page 11)

has a systematic and industriously carried out plan, reports that many she called on had attended church services "back home," but now had all sort of excuses for non-attendance. "I come from a one-room church, and these big churches frighten me." "I feel so strange—don't know anyone." "Sunday is the only day I have to wash and iron." "I work nights, and if I go to church Sunday, it breaks my routine for the whole week." And worst of all, "No one knows me here, so I don't have to go." Yet the Home Department visitor has found a surprisingly cordial welcome among these defense workers, most of whom crave the fellowship of the church and need only this sign of friendship and interest to start attending regularly. You see, the new Home Department does not try to keep its members!

Those in the country

"But ours is a rural church," you say. "We are facing a grave crisis due to the drain on our congregation by the armed forces, by the emergency production program, and by the gas and tire rationing. How can the Home Department help us?"

It really seems that the new Home Department is built peculiarly for this situation, and many rural churches have risen to the emergency by using the Home Department as an opportunity to take the church to its members at home, in the armed services, or in industrial areas.

In some areas where gas and tire rationing is affecting church attendance, the Home Department serves admirably, keeping up interest and contributions through its carefully planned ministry.

Shut-ins young and old

The new Home Department also ministers to the shut-ins of all ages, bringing cheer and friendliness through frequent visits. Children who are ill long for the Home Department visitor, and older folk are greatly blessed by her.

"This sounds like a splendid way of reaching the great mass of unreached adults," you say, "but how can we do it? Where can we find help? How do we begin?" All of the major denominations are providing adequate literature, usable records, guidance and counsel for training leaders, so that any church may do the far-reaching work of an effective Home Department, if it is willing to pay the price in consecrated leadership.

Churches which have done this, which have functioning Home Departments report a renewed loyalty of non-attending church and church school members; vital contact with out-of-town and inactive church members; invaluable aid to the pastors in their business of visiting shut-ins; an increased number of Bible readers; a truly evangelistic opportunity among the great groups of unchurched adults.

Where are the facts?

Quarterly list of pamphlet materials giving information on various sides of current social issues.

A. Race Relations

BROWN, EARL. *Why Race Riots?* Lessons from Detroit. Public Affairs Pamphlets No. 37. New York 20, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1944. 31 p. \$10.

BICKNELL, MARGUERITE E. and McCULLOCH, MARGARET C. *Guide to Information About the Negro and Negro-White Adjustment.* Memphis, Brunner Printing Company, 1943. 39 p. \$25.

CLAESSENS, AUGUST. *Race Prejudice.* New York 3, Rand School Press, 7 East 15th Street, 1943. 48 p. \$25.

RAUSHENBUSH, WINIFRED. *How to Prevent a Race Riot in Your Home Town.* New York 10, The Committee on Race Discrimination, American Civil Liberties Union, 170 Fifth Avenue, October, 1943. 14 p. \$10.

RORTY, JAMES. *Brother Jim Crow.* New York, Post War World Council, 112 East 19th Street, 1943. 17 p. \$10.

SMITH, LILLIAN E. "Humans in Bondage." *Social Action*, 10:6-33, February 15, 1944. \$15.

Unity, *A Challenge to American Democracy.* Report and Findings on Conference on Status of Minority Groups in a Christian Democracy. Cincinnati, Literature Headquarters, 420 Plum Street, 1943. 76 p. \$25.

B. The World Conflict

Commission to Study the Organization of Peace. Fourth Report. Part I, "Security and World Organization." 36 p. Part II, "The Economic Organization of Welfare." 40 p. General Statement, "Fundamentals of the International Organization." 27 p. New York 18, Commission to Study the Organization of Peace, 8 West 40th Street, 1943. Single copies of the above reports, free.

DEAN, VERA MICHELES. *On the Threshold of World Order.* Headline Series, No. 44. New York 16, Foreign Policy Association, Inc., 22 East 38th Street, January, 1944. 96 p. \$25.

EMENY, BROOKS. *Mainsprings of World Politics.* Headline Series, No. 42. New York 16, Foreign Policy Association, Inc., 22 East 38th Street, October, 1943. 94 p. \$25.

HORTON, WALTER, SHOU-YI, CH'EN, SCHONBERNER, FRANZ. "Christian Ideals and War Guilt." A Symposium. *Social Action*, 9:8-39, November 15, 1943. New York 10, Council for Social Action of Congregational Christian Churches, 289 Fourth Avenue. \$15.

OLMSTEAD, FRANK. "They Asked for a Hard Job. CO's at Work in Mental Hospitals." Reprinted from the November 1943 issue of *Fellowship*. New York 4, Plowshare Press, Room 414, 2 Stone Street. Single copy, \$0.05.

WOOLBERT, W. G. and M. S. *Look at Africa.* Headline Series, No. 43. New York 16, Foreign Policy Association, Inc., 22 East 38th Street, November, 1943. 96 p. \$25.

Universities' Committee on Post-War International Problems. Summary of Replies on Problem III. 15 p. "Treatment of Defeated

Enemy Countries—Germany." Problem IX, "Colonies and Dependent Areas," 33 p. Problem X, "The Protection by International Action of the Freedom of the Individual Within the State," 24 p. Problem XI, "Post-War Treatment of Japan," 31 p. Boston 8, Universities Committee on Post-War International Problems, 40 Mt. Vernon Street, 1943-44. Single copies of the Summary of Replies and Problems IX and X, free; Problem XI, \$0.05.

C. Miscellaneous

CUSHMAN, ROBERT E. *Our Constitutional Freedoms.* Civil Liberties: An American Heritage. New York 20, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1944. 32 p. \$10.

HOFFMAN, ALFRED. *Organized Labor and the Church.* Social Progress Pamphlets. Philadelphia 7, Department of Social Education and Action, Board of Christian Education, Presbyterian Church in the United States of America, Witherspoon Building, 1943. 15 p. \$15.

LAIDLIER, HARRY W. Editor. *The Third Freedom: Freedom From Want.* New York 3, League for Industrial Democracy, 112 East 19th Street, 1943. 96 p. \$50.

LA ROE, WILBUR, JR. *Community Clinic.* Philadelphia 7, Department of Social Education, Board of Christian Education of the Presbyterian Church in the United States of America, Witherspoon Building, 1943. 45 p. \$25.

1926-1943 *Yearbook of Workers' Education.* New York 19, American Labor Education Service, Inc., 437 West 59th Street, 1943. 41 p. \$50.

STEWART, MAXWELL S. *The Smiths and Their Wartime Budgets.* Public Affairs Pamphlets No. 88. New York 20, Public

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Affairs Committee, Inc., 30 Rockefeller Plaza, 1944. 32 p. \$10.

STEWART, MAXWELL S. *When I Get Out Will I Find a Job?* Public Affairs Pamphlets No. 86. New York 20, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1943. 31 p. \$10.

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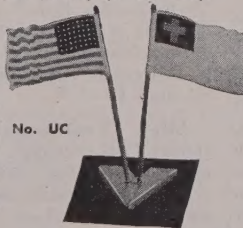
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Christianity and the Contemporary Scene. Edited by Randolph Crump Miller and Henry H. Shires. New York, Morehouse-Gorham Company, 1943. 213 p. \$3.00.

This book will be of interest to religious educators and ministers who want a brief survey of present trends in religious thought and church life. It might serve as a good "starter" for a program of study in any one of the fields considered, since with most of the essays excellent bibliographies are given.

Thirteen West Coast scholars contribute fifteen essays to this Jubilee Volume celebrating the 50th anniversary of the Church Divinity School of the Pacific. Theology has a major place but Church Unity, Christian Ethics, Political Philosophy, Social Action, Pastoral Care, Christian Education and other subjects are treated. Outstanding among the essays are Dr. Miller's stimulating discussion of Neo-Orthodoxy and its effect on American liberalism and Dean Shires' discussion of the characteristics of American Christianity. Recent contributions of continental theology are sketched by George Morrell and James Muilenburg has an interesting chapter on the Return to Old Testament Theology, to mention only these few. Dr. Miller's very brief discussion of Christian education today again demonstrates his knowledge and insights.

H. J. S.

The Great Century in Northern Africa and in Asia. By Kenneth Scott Latourette. New York, Harper and Brothers, 1944. 502 p. \$4.00.

This is the sixth volume in the monumental series of seven in which Professor Latourette is covering the entire history of the expansion of Christianity. In his march through the centuries he has given three volumes, of which this is the third, to the Great Century, 1800-1914. Here he deals with North Africa and Asia. These are grouped in one book because here the Christian movement had to meet, as it did not elsewhere, religions and cultures that were ancient and advanced. These did not yield so readily as more primitive peoples did to the impact of Western civilization or to Christianity. The Christian movement's advance under these special conditions gives the author his field for this volume. And he tells it with his usual grasp of detail coupled with a sure sense for the wider sweeps of events. The final volume is now in preparation and will be eagerly awaited.

P. R. H.

This Created World. By Theodore Parker Ferris. New York, Harper and Brothers, 1944. 140 p. \$1.50.

This book does not deal primarily with the physical pattern or the social structure of this created world, as one might expect. It goes on to three personal factors which are more important: the activity and purpose of the living God, the personal life of man in its deepest personal experiences, and the work of Jesus Christ. But it handles these three, not as separate items, but as the back-

ground against which the world as we know it and as we must remake it is discussed. The older statements of faith are interpreted in new terms and from the viewpoint of personal commitment.

P. R. H.

Devotions for Youth. By Clark R. Gilbert. New York, Association Press, 1943. 144 p. \$1.75.

I picked this little book up with a sort of a feeling of "another one of those devotional books for young people,"—prayers too short to have vitality, ideas vague and stilted. The statement concerning the preparation and presentation of devotions struck me as mediocre, taking at a point or two viewpoints that most religious educators would not support. After beginning rather indifferently to read some of the devotional ideas, I suddenly found myself interested. It is a very worthwhile book. Here is a good resource book of devotional ideas for young people and youth leaders who are responsible for the guidance of worship.

The book is intended for use in group worship, but would be equally helpful for personal devotions. There is a certain "down-to-earthness" about its presentation which is absent in a good many devotional books for youth. In the chapter on discussion-type devotions there is suggested a kind of material and an approach which ought to be used in worship more often, particularly to set the stage for silent meditation. The chief value of this book lies in its thought content for worship services. It will certainly prove to be a helpful book for developing worship experiences for youth.

I. K. B.

The Creative Delivery of Sermons. By Robert White Kirkpatrick. New York, Macmillan Company, 1944. 235 p. \$2.50.

The intent of this book is to give practical guidance in the preparation and delivery of sermons with the thought that the minister shall become a more effective channel of Divine inspiration. Some of the chapters contain material with which most ministers are familiar. But Chapter VII, "Creating for Hearers at the Moment of Delivery—Specific Preparation," is not only unique and interesting, it is very worthwhile. The idea of using imagination in the preparation of a sermon to visualize the reality of the sermon's various situations is certainly not new, but the author presents it in a helpful way.

Those desiring it, will find in Chapter IX, "A Responsive Body," a series of exercises designed to help the breathing, tone production, resonance, articulation and enunciation. Ministers will find this book worth careful study.

I. K. B.

Life's Unanswered Questions. By Harold Cooke Phillips. New York, Harper and Brothers, 1944. 174 p. \$1.50.

Life's unanswered questions are concerned with truth and values. They are not really unanswered, but challenge each generation to face them. In this book Harold Phillips

forcefully frames the Christian answers in terms of the urgency of our time. He deals with such questions as: Can Ye Not Discern the Signs of the Times? Where Is Thy Brother? Where Is God? What Think Ye of Christ? Who Is Sufficient for These Things?

J. B. K.

This Year of Our Lord. By Andrew W. Blackwood. Philadelphia, Westminster Press, 1943. 244 p. \$2.00.

When a pastor and teacher widely known for great homiletic ability publishes a book of sermons, the book is certain to be of wide interest to pastors. When the sermons cover twenty-five special occasions for which the pastor is always searching for fresh inspiration and insights, the book is an event. But here is much more than resourceful preaching for special days; the author's purpose "to show the will of God for busy folk in a world that has been at war, and during the years of reconstruction" has been abundantly realized.

H. J. S.

Emanuel B. Hoff. Bible Teacher. By Ernest G. Hoff. Elgin, Brethren Publishing House, 1943. 144 p. \$1.50.

The editor of Sunday school publications of the Church of the Brethren tells the life story of his father, a noted Bible teacher of his denomination. He helped to found Bethany Bible School, now the Bethany Biblical Seminary in Chicago, and served as vice-president and teacher of the Bible there for many years. It was the work of teaching to which he gave his life.

P. R. H.

Frederick Bohn Fisher: World Citizen. By Welthy Honsinger Fisher. New York, Macmillan Company, 1944. 257 p. \$2.50.

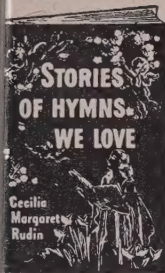
Fred Fisher was a great missionary and organizer, a missionary bishop who resigned his bishopric and, at the end, a successful pastor. This is the record of his life by his widow, a missionary herself of widely recognized achievement. He died at only 56 of a heart attack. An author of many other books, Mrs. Fisher is able to do a high grade piece of work without sentimentality.

P. R. H.

The Gateway to Citizenship. By Carl B. Hyatt. Washington, United States Government Printing Office, 1943. 153 p.

The long sub-title of this book gives succinctly its purpose and contents, namely: A Manual of Principles and Procedures for use by Members of the Bench and Bar, the Staff of the Immigration and Naturalization Service, Civil and Educational Authorities, and Patriotic Organizations in Their Efforts to Dignify and Emphasize the Significance of Citizenship.

First is presented the naturalization ceremony with some explanatory materials. But the major portion of the book is in the form of source materials which are useful not alone for naturalization ceremonies, but for other educational program activities relating to citizenship and love of country.



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International Exchange of Students and Scholars. By Paul J. Braisted. Haddam, Connecticut, The Edward W. Hazen Foundation, Inc., 1943. 27 p. \$1.00.

An essay in the new series of Hazen Pamphlets, this one dealing with the *International Exchange of Students and Scholars*, "Its Meaning and Possibilities," "The Primary Medium of Cultural Communication," "The Convincing Experience of the Recent Past," and "The Possibilities of New Developments."

Poor Richard's Anthology on Father and Son by Poor Richard, of the Nation's Capital. Washington, Shaw Publishing Company, 1944. 150 p. Cloth, \$2.50; Paper, \$1.50.

A collection from many sources of verse and prose selections about fathers and sons and their relationships.

Books Received

* **BETTER MEN FOR BETTER TIMES**, by The Commission on American Citizenship. Washington, The Commission on American Citizenship, 1943. 125 p. \$1.00.

† **CHRISTIANITY AND THE CONTEMPORARY SCENE**. Edited by Randolph Crump Miller, and Henry H. Shires. New York, Morehouse-Gorham Company, 1943. 231 p. \$3.00.

* **THE CREATIVE DELIVERY OF SERMONS**, by Robert White Kirkpatrick. New York, Macmillan Company, 1944. 235 p. \$2.50.

* **DEVOTIONS FOR YOUTH**, by Clark R. Gilbert. New York, Association Press, 1943. 144 p. \$1.75.

† **EMANUEL B. HOFF... BIBLE TEACHER**, by Ernest G. Hoff. Elgin, Brethren Publishing House, 1943. 144 p. \$1.50.

† **FREDERICK BOHN FISHER: WORLD CITIZEN**, by Welthy Honsinger Fisher. New York, Macmillan Company, 1944. 257 p. \$2.50.

† **THE GATEWAY TO CITIZENSHIP**, by Carl B. Hyatt. Washington, United States Government Printing Office, 1943. 153 p. \$25.

† **THE GREAT CENTURY IN NORTHERN AFRICA AND IN ASIA**, by Kenneth Scott Latourette. New York, Harper and Brothers, 1944. 502 p. \$4.00.

* To be reviewed.

† Reviewed in this issue.

† **INTERNATIONAL EXCHANGE OF STUDENTS AND SCHOLARS**, by Paul J. Braisted. Haddam, Connecticut, The Edward W. Hazen Foundation, Inc., 1943. 27 p. \$1.00.

† **LIFE'S UNANSWERED QUESTIONS**, by Harold Cooke Phillips. New York, Harper and Brothers, 1944. 174 p. \$1.50.

† **POOR RICHARD'S ANTHOLOGY ON FATHER AND SON**, by Poor Richard of the Nation's Capital. Washington, Shaw Publishing Company, 1944. 150 p. Cloth, \$2.50; Paper, \$1.50.

† **THIS CREATED WORLD**, by Theodore Parker Ferris. New York, Harper and Brothers, 1944. 140 p. \$1.50.

† **THIS YEAR OF OUR LORD**, by Andrew W. Blackwood. Philadelphia, Westminster Press, 1943. 244 p. \$2.00.

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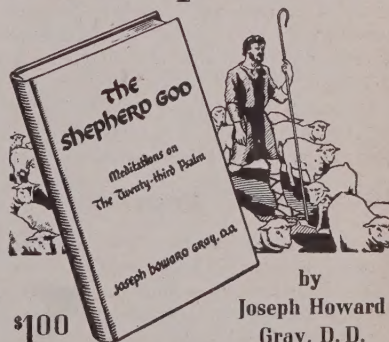
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The Journal This Month

THE SERIOUS CONCERN for children and young people which has characterized the Sunday school movement from the beginning, is particularly evident in this number. The vacation church school is again emphasized as an excellent opportunity for concentrated and effective teaching. The personal problems of older young people are poignantly revealed in Dr. Hayward's report to parents and church leaders; their ecumenical vision and progressive plans for the future are described by Mr. Beckes. Several short stories give suggestions regarding methods and activities for various age groups.

Of particular interest is the article "The New Home Department," telling of the increased importance of this Department and the new opportunities facing it.

In Times Past

150 YEARS AGO—In April 1794 a Sunday school was started at Passaic Falls, New Jersey. In 1814 it came under the First Presbyterian Church.

75 years ago—April 28, 1869, the Fourth National Sunday School Convention was held in Newark, New Jersey.

45 years ago—April 26-30, 1899, the Ninth International Sunday School Convention was held at Atlanta. Marion Lawrence was elected General Secretary.

40 years ago—April 17-19, 1904, the Fourth World's Sunday School Convention was held at Jerusalem.

"Blessings" Reprint

PAGE 2 of this number, "We Ask the Lord's Blessing," is being reprinted on poster board, with a hole punched in the top, for use by the various members of the family when saying grace at table. This idea was suggested by a similar card put out by the First Methodist Church of Champaign, Illinois, and distributed to its members.

The graces given on this page were submitted by the members of the staff of the International Council as the ones they had found most helpful in their own homes.

Order a quantity of these posters for distribution to the families in your church during National Family Week, May 7-14. They may be obtained from the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois for the following

prices: Single copies, 10 cents; 25 copies, \$1.50; 100 copies, \$5.00.

If Your Journal Is Late

LONG SUFFERING PATIENCE seems to be a characteristic of church school leaders, doubtless learned through years of combatting minor annoyances. We have been impressed with this fact this year in connection with the subscribers to the *International Journal*. For some months there has been difficulty in getting new subscriptions and renewals on the lists actually mailed by

the printers, and this has caused considerable delay. Fortunately, enough subscribers wrote in to indicate what was happening; we know others must have suffered in silence. A long search into the causes of this error has finally revealed what is believed to be the major explanation. The circulation department expected that the difficulties would not apply to the March issue, but if you did not get that number, let us know. In the meantime, thanks for your consideration and patience in these days of unusual business and mail conditions.

Tell It Abroad

EARLIER THIS YEAR the *Protestant Voice*, the national weekly religious newspaper, gave recognition to ten outstanding developments during 1943 that were specifically related to the Protestant churches. In this list, as number four, was Weekday Religious Education. It is probable that this particular aspect of our religious education program received such recognition by newspaper men because weekday schools had been widely publicized during the year in news releases and special articles.

Publicity of this type is a fairly new development in religious education circles. It is based on the realization that religious education must be "sold" to the public. The climate of current thinking is so secular that it has become necessary to remind people of their need for religious training and of the agencies which the churches have established for giving this training.



P. C. Landers

Council. A very able committee headed by Mr. Richard Hoiland, director of



Richard Hoiland

Christian education for the churches of the Northern Baptist Convention, has directed a program, one result of which has been wide coverage of religious education news in both newspapers and the general religious press. In 1943, 184,000 lines of type telling about religious education happenings appeared in publications totalling a circulation of 112 million. The publicity was largely based on the major emphases sponsored by all the denominations and councils in the International Council: Youth Week, Family Week, and Religious Education Week. The purpose was, as always, to undergird the work done by these denominations and by the state, provincial and city councils all across the continent.

In 1943, 125 mayors and 39 governors issued proclamations or news statements endorsing the observance of Religious Education Week. Many of these officials wrote Mr. Landers expressing their sense of the need for religious training of all citizens and appreciation for the leadership given by the various religious education agencies.

The radio has also been used as a medium of promotion and education. A series of four recordings were prepared for use during National Family Week last year. Two radio manuals and resource guides were also distributed and used by many local radio committees who obtained time on stations in their own cities. The most exciting new event in this field is the experimental development of five-minute recorded programs to be used over the air six days a week. The sample programs, professionally written and produced, were received with enthusiasm by the various groups at the recent Annual Meeting, and it is now hoped that money will be available so that the series can begin to be used in September.